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# **The training of social professionals in both sides of the border**

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## PREFACE

In the book "The training of social professionals in both sides of the border" the reader can find studies related to the contents as well as the scene of social trainings course and the knowledge acquired by the professionals.

The contents of the first major unit of the book has been prepared to help the theoretical and practical training for social workers. The application possibilities of social and educational inclusion in the training of social workers was overviewed by Flora Belényi Emese Gabor. Péter Sárkány presents the professional credibility issues, theories relating to various professions and draws these conclusions of this in the context of social work professional credibility. Theoretical knowledge, practical experience acquired through the "Deepening of cross-border cooperation in the field of training and labour market orientation of social professionals " project are summarized in the study by Mojzesné Katalin Székely. At the end of the chapter the paper of Magdolna Nemes deals with the communication and its development opportunities, which have priority in the training of social pedagogues.

In the second major section of the book the history and the current state of the church's involvement in the scenes of the social professions are presented in the study of Györgyi Szilágyi and Judit Gombik. Interestingly, the authors illustrate the role of the churches in the area of social services through practical examples. Erzsébet Rákó's paper deals with the changes in the field of protection, guardianship administration that happened in 2013 to help the students/scholars to find their way in the ever-changing child protection system.

The third larger part of the volume includes theoretical knowledge which will promote the social education of students participating in vocational preparation. Lajos Kelemen describes the different parenting styles, and explains their role in the evolution of human relationships. Theoretical knowledge on alternative dispute resolution is considered by Mariann Klement. The author summarizes the essence of the restorative approach and the advantages of the use of mediation. Sándor Szerepi's study calls the reader's attention preschool language socialization features of children of the Roma minority living in Romania.

The psychological aspects of the attachment theory and research are presented by Mihaela Nistor, Tamás Martos and Peter Molnár. In their research they studied dyadic coping of pairs by using a questionnaire survey in. Magdolna Lácay illustrated the talent management theory through Mönks-Renzulli model, as well as the history of the development of modern education systems through the talents.

The volume very rich in respect of both theoretical knowledge and practical experience. As a result, we are confident that we can arouse the interest of the students, teachers, teachers in the field, social workers participating in the field and further training to the subject.

February 15, 2013

*The editors*

## ***Social pedagogy – training***





**Emese Belényi – Gábor Flóra**

## **APLICAREA CONCEPTULUI DE INCLUZIUNE SOCIALĂ ÎN FORMAREA ASISTENȚILOR SOCIALI**

### **Abstract**

The social worker training has started in 1991 in the Sulyok István Calvinist College (the predecessor of the Partium Christian University) and the students, who graduated in 1996 were among the first social professionals with higher education qualification. In the past few years European common policies changed in many aspects, the requirement of equal opportunities became more important in the field of educational, social and employment policy. These requirements are closely connected to the principle of overcoming social exclusion and reaching a higher level of inclusion. This paper examines the realization of these goals based on an interview survey carried out in Oradea with the participation of several social institutions.

### **Introducere**

În Oradea, la Institutul Superior Reformat, formarea asistenților sociali a început încă din anul 1991, în cadrul specializării Teologie reformată didactică - Asistență socială, cu limba de predare maghiară. Absolvenții acestei specializări au devenit în 1996 asistenți sociali cu diplomă universitară. Înființarea învățământului universitar de asistență socială a reprezentat un important pas înainte într-o perioadă când tranziția postcomunistă se afla abia la începuturile ei, iar cererea de asistenți sociali în instituțiile publice era încă foarte redusă. Cei mai mulți absolvenți de asistență socială din primele generații au găsit locuri de muncă în cadrul instituțiilor neguvernamentale din sfera ecleziastică sau laică.

În cele două decenii care s-au scurs de atunci, au avut loc transformări majore. Sub impactul procesului de integrare europeană, serviciile sociale s-au dezvoltat și s-au consolidat, iar cadrul legislativ și instituțional al asistenței sociale – deși încă marcat de anumite contradicții și neajunsuri – s-a apropiat din ce în ce mai mult de standardele UE. Formarea universitară în limba maghiară a asistenților sociali a continuat în cadrul Universității Creștine Partium (UCP), unde în 2002 s-a înființat specializarea de sine stătătoare Asistență socială, care a fost acreditată în 2005. În fiecare an, noi generații de absolvenți își găsesc locul de muncă în cadrul instituțiilor de asistență socială. Mulți absolvenți și-au menținut legăturile cu universitatea care le-a format, aducându-și contribuția în calitate de specialiști coordonatori ai practicii de teren la pregătirea profesională a viitoarelor generații de absolvenți.

În aceeași perioadă au survenit schimbări semnificative și în domeniul politicilor publice europene. Cerința asigurării egalității de șanse a devenit un obiectiv fundamental al politicilor educaționale, sociale și ocupaționale, reflectându-se în documentele oficiale ale UE, precum și în literatura de specialitate, fiind legată organic de principiul minimizării excluziunii și maximizării incluziunii sociale. Astfel, au apărut noi concepte de bază atât la nivelul politicilor publice cât și la nivelul preocupărilor academice. Operaționalizarea, elaborarea modalităților concrete de aplicare practică a acestor noi concepte este astăzi un proces aflat în plină desfășurare, care nu s-a încheiat încă nici în țările dezvoltate din Vestul Europei.

Pentru planificarea pașilor următori necesari în vederea însușii conceptului și valorilor incluziunii sociale de către viitorii asistenți sociali, este deosebit de important să utilizăm experiența care s-a acumulat până acum în practica de zi cu zi a asistenței sociale și în formarea universitară a specialiștilor din domeniul social. Prezentul studiu, bazat pe interpretarea opiniilor formulate de studenții de Asistență socială ai UCP și pe analiza unor exemple cu valoare de model din domeniul practicii profesionale a studenților, și-a propus să examineze modul în care valorile incluziunii se regăsesc în procesul formării universitare a asistenților sociali. Pornind de la bazele teoretice și interpretările de politică publică ale conceptului de incluziune socială și fundamentând demersul nostru pe experiența

didactică de mai bine de două decenii acumulată în cadrul UCP, ne-am propus să identificăm modalitățile prin care putem acționa eficient pentru ca valorile incluziunii să se integreze cât mai eficient în profilul profesional al viitoarelor generații de asistenți sociali.

### **Interpretări ale conceptului de incluziune**

“În toate societățile caracterizate prin inegalitate socială ridicată, guvernele trebuie să asigure nu doar valorile minime mereu în creștere ale veniturilor, bunurilor și serviciilor, ci și valorile minime tot mai ameliorate ale stimei de sine, șanselor de mobilitate socială și ale accesului la procesul de luare a deciziilor” (Miller et al., 1967, p.17) Incluziunea și participarea activă sunt indispensabile pentru păstrarea demnității umane și afirmarea drepturilor omului” (Declarația de la Salamanca 1994). În acest sens, reuniunea ONU de la Copenhaga din 1995 a luat poziție împotriva excluziunii sociale, asumând promovarea integrării sociale prin “crearea unei societăți a siguranței și dreptății sociale, bazată pe consolidarea și protecția drepturilor omului, pe afirmarea principiilor non-discriminării, egalității de șanse, toleranței și solidarității, precum și pe participarea la viața socială a membrilor grupurilor vulnerabile.” (Ferge 2000, p. 131)

Anul 1996 marchează un pas important în fundamentarea politicilor de incluziune. (European Commission 1996) În acel an, principiul asigurării egalității de șanse a devenit un obiectiv central al politicilor publice europene. Recomandarea nr. 1355 a Consiliului Europei evidențiază caracterul multidimensional și procesualitatea excluziunii sociale. Excluziunea este definită în acest document ca “nivelul necorespunzător al accesului, accesul inechitabil sau lipsa accesului la viața socială, economică și culturală. Excluziunea poate avea grade diferite, de la izolarea socială până la eliminarea completă din viața societății” (Council of Europe 1998).

Un pas important înainte pe calea instituționalizării publice a conceptului de incluziune socială a avut loc ca urmare a modificării Tratatului Uniunii Europene, politica socială și politica ocupațională devenind componente ale politicilor publice la nivel unional. În anul 2000, Comisia Europeană a adoptat Raportul privind Europa fără bariere (European Commission 2000), iar în același an Consiliul European a emis o directivă obligatorie pentru statele membre cu

privire la asigurarea egalității de șanse a persoanelor cu dizabilități. Planul de acțiune referitor la realizarea acestui obiectiv, care a fost adoptat în același an, a formulat sarcini concrete pentru perioada întregului deceniu 2001-2010 (Council of the European Union 2003).

Cel mai recent document în acest sens, Strategia Europeană privind Dizabilitatea pentru perioada 2010-2020, a fost adoptată de Comisia Europeană în data de 17 noiembrie 2010. (European Commission 2010). Strategia menționează opt domenii principale de intervenție: accesibilitatea, participarea, egalitate de șanse, ocuparea, educația și formarea profesională, protecția socială, sănătatea și intervenția socială. Aceste domenii au fost selectate pe baza gradului în care ele pot contribui la realizarea obiectivelor cuprinse în Strategie și în Convenția ONU privind drepturile persoanelor cu dizabilități.

Ca urmare a schimbărilor intervenite, conceptul de incluziune socială (social inclusion), care inițial a apărut în cadrul Sociologiei iar apoi în concepțiile de politică socială ca o noțiune exprimând lipsa excluderii sociale, (Ferge 2002), a devenit o componentă a agendelor de politică publică, concomitent cu conceptul de politică educațională (Schiffer 2008, p. 45). Această transformare s-a desfășurat mai cu seamă sub impulsul Procesului de la Lisabona, care, prin intermediul metodei de coordonare deschisă, permite armonizarea politicilor sectoriale, mai ales ale politicilor ocupaționale, sociale și educaționale. (Halász 2004).

În același cadru interpretativ se integrează și conceptual de excluziune educațională, care se referă la lipsa parțială sau totală a accesului educațional la serviciile educaționale. Șansele mai reduse de a accesa sistemul educațional și de a atinge performanțe ridicate la învățatură, determinate de statutul social dezavantajat, pot fi atât cauze, cât și efecte ale inegalității pe piața forței de muncă, a oportunităților mai reduse de mobilitate socială și a excluziunii sociale. Totodată, trebuie să remarcăm și faptul că excluderea educațională ocupă o poziție cheie în reproducerea excluziunii sociale, astfel încât, prin intervenție socială adecvată orientată spre asigurarea accesului la educație există șanse reale să se întrerupă lanțul efectelor negative cauzatoare ale excluziunii sociale. În acest sens, raportul cu privire la starea sistemului educațional preuniversitar din Ungaria pe anul 2000 (Radó 2001) consacră un capitol special ideii conform căreia că dezavantajele sociale nu trebuie să se transforme în mod necesar în dezavantaje educaționale. Factorii pedagogici, intervențiile adecvate în beneficiul

elevilor cu statut social defavorizat pot avea efecte determinante în facilitarea succesului școlar al elevilor.

Noțiunea de incluziune a fost utilizată în sensul amintit – ca un concept cheie subordonat principiului egalității de șanse destinat să contribuie la maximizarea șanselor de integrare socială – de către promotorul canadian pentru drepturile persoanelor cu dizabilități Marsha Snyderman Forest și colaboratorii săi. În cartea lor, intitulată *Action for Inclusion*, publicată în 1989, autorii au formulat astfel scopurile educației inclusive:

„Școlile bune vor deveni și mai bune dacă vor accepta toți copiii care trăiesc în apropierea școlii. Profesorii buni vor deveni și mai eficienți dacă vor atrage toți membrii clasei în învățarea activă, dacă vor stabili pentru fiecare elev sarcini individuale de învățare și vor oferi sprijin suplimentar în caz de nevoie. Dezvoltarea elevilor va fi stimulată dacă în mediul lor de învățare se vor regăsi și persoane având capacități diferite, dacă fiecare elev se va simți în siguranță, deoarece știe că poate apela la sprijin individualizat ori de câte ori va avea nevoie. Familiile vor fi fortificate de faptul că în școală profesorii și elevii colaborează strâns pentru a forma o clasă care acționează în beneficiul fiecăruia.” (O’Brien –Forest 1989 In Schiffer 2008, p. 47)

În această interpretare procesul de incluziune nu se referă în primul rând la mutarea elevilor dezavantajați educational din școlile speciale în școlile sau clasele mainstream, această mutare nefiind nici măcar necesară în toate cazurile. Incluziunea presupune în primul rând formarea unui nou tip de relații și modalități de comunicare între părinți, pedagogi și copii. Din această perspectivă, Sebba (1996, p. 2) definește astfel diferența fundamentală dintre integrare și incluziune: „.. în timp ce prin integrare se urmărește adaptarea deplină a elevilor sau grupurilor de elevi la structurile existente ale școlii, incluziunea presupune regândirea cadrului organizațional de implementare al planului de învățământ,” pentru a putea asigura condiții optime care să faciliteze progresul fiecărui elev.

Referindu-se la această necesară transformare, Ainscow (1995) evidențiază că prin incluziune se realizează dezvoltarea generală a sistemului școlar. Școlile se vor organiza astfel încât să se poată asigura îndeplinirea nevoilor individuale ale fiecărui elev, inclusive nevoile specifice ale elevilor cu dizabilități. În interpretarea lui Hall

(1992) conceptual de incluziune are în vedere, dincolo de preocuparea specială și atenția acordată dezvoltării individuale a fiecărui elev, acceptarea din punct de vedere social al elevului dezavantajat în colectivul de copii și adulți ai instituției școlare, realizându-se astfel un important pas înainte în combaterea discriminării. Școala devine astfel mult mai eficientă pentru toți, deoarece, așa cum remarcă Hegarty (1993), caracterul inclusiv al școlii este conferit de programele educaționale pe care le oferă, nivelul de pregătire al educatorilor, precum și de existența unor condiții materiale, organizaționale și umane adecvate. (Csányi – Perlusz 2001, p. 319)

La o astfel de strategie a incluziunii se referă Susan Tetler prin apelul ei “de a crea școli flexibile.” Scopul școlilor inclusive, spre deosebire de școlile “integratoare” nu se referă doar la adaptarea elevului la cerințele normative și valorile deja constituite ale clasei de elevi, ci dincolo de aceasta, are în vedere formarea unei culturi școlare inclusive. „Punctul de la care trebuie să pornim este că toți elevii aparțin comunității locale de învățare, și de aceea, eforturile trebuiesc îndreptate spre formarea unei culturi care să nu excludă vreun copil din comunitate. Această responsabilitate ne revine nouă tuturor și presupune regândirea structurii școlii, inclusiv reformularea planului de învățământ, redefinirea metodelor de predare- învățare, a cadrului organizațional, a programelor de perfecționare etc. (Tetler 2006, p. 36)

Noua abordare recunoaște valoarea contribuției fiecărui participant cheie la succesul procesului de incluziune și consideră practica educațională ca fiind rodul eforturilor conjugate ale tuturor participanților. Astfel se poate constitui o comunitate educațională care să valorifice, dincolo de instrumentarul pedagogic, și oportunitățile legate de mediul și contextual social, oferind astfel o șansă suplimentară pentru atragerea în activitatea educațională a tuturor actorilor sociali interesați în vederea eliminării factorilor care ar putea afecta reușita atingerii obiectivelor educaționale (Laluvein 2010).

În acest sens, literatura internațională de specialitate acordă o însemnătate deosebită utilizării eficiente în beneficiul incluziunii a interacțiunilor dintre dimensiunile cognitive, emoționale și sociale ale procesului educațional. În această perspectivă un rol deosebit revine învățării sociale și afective (Social and Emotional Learning -SEL). SEL poate fi definit ca un proces de educare și socializare orientat spre

dezvoltarea personalității, ale competențelor de relaționare și rezolvare de probleme. Acest proces se realizează deopotrivă în contexte formale și informale, iar eficiența lui este influențată de interacțiunea unor factori individuali, contextuali și culturali. Dincolo de abordarea centrată pe dezvoltarea personalității, SEL pune un accent deosebit pe formarea unui mediu educational suportiv, utilizând în acest sens îndeosebi resursele sociale și emoționale ale spațiului educational (Reicher, 2010).

Un alt domeniu important de interes în cadrul problematicii educației inclusive – strâns legat de cele discutate până acum - se referă la oportunitățile de păstrare, exprimare și reproducere ale identității culturale. Educația incluzivă se bazează pe o abordare complexă a diferențelor individuale dintre elevi (fie ele de natură socială, culturală, sau biologică), în vederea maximizării efectelor pozitive ale diversității. Crearea unui mediu educational inclusiv presupune ca toate persoanele implicate în procesul educativ să acționeze într-un spirit de cooperare pentru cunoașterea și recunoașterea valorii pe care diversitatea o reprezintă. (Torgyik 2004). Scopul integrării nu este ascunderea individualității, asimilarea, contopirea într-o comunitate uniformă, uitarea tradițiilor, culturii, religiei proprii, ci dimpotrivă,

perpetuarea vizibilității diversității, asigurarea unor oportunități depline pentru păstrarea diversității identitare (Szira 2005).

Învățarea pe tot parcursul vieții (Life Long Learning) reprezintă și ea o modalitate importantă de facilitare a procesului de incluziune socială, dat fiind că prin intermediul educației și formării profesionale continue se pot integra în sistemul de educație mecanisme de corecție și compensatorii care să poată contribui la atenuarea efectelor excluzionale. Educația adulților oferă numeroase oportunități și din perspectiva amorsării preconcepțiilor, prejudecăților, percepțiilor simplificatoare și distorsionate legate de dizabilitate, dezavantaj social sau alteritate culturală. O cerință importantă în cadrul acestui proces este necesitatea de a crea situații, ocazii educaționale în care persoanele implicate – elevi sau profesori – care au identități diferite, să aibă ocazia de a se întâlni și cunoaște reciproc (McLean 2008).

Afirmarea principiului incluziunii ca factor cheie al proceselor și practicilor social-politice contemporane a evidențiat necesitatea unor

transformări și în sfera cercetării sociale. În prezent, principala direcție a acestor transformări este reprezentată de diminuarea influenței concepțiilor care absolutizează funcția de cunoaștere a sociologiei, concomitent cu creșterea ponderii și importanței abordărilor care pun accentul pe funcțiile normative și practic- transformatoare ale cercetării sociale, în scopul fundamentării științifice ale acțiunii și schimbării sociale orientate spre direcția creării unei societăți cât mai inclusive. Acest fenomen apare pe de o parte drept răspuns la criza de valorică ce caracterizează societatea contemporană, iar pe de altă parte ca efect al creșterii importanței drepturilor omului și a cerinței egalității de șanse în abordările și documentele oficiale din sfera politicilor publice (Blau, 2010).

În rândul tematicilor sociologice contemporane importante putem evidenția în acest sens teme precum interacțiunea societatea globală - societățile locale; creșterea importanței factorului identitar în rândul persoanelor excluse din rețelele de putere, financiare și tehnologice globale (Castells 2004); rolul mișcărilor protestatoare în determinarea schimbării sociale (Bourdieu 1969); identificarea unor posibile modele de transformare socială (Coleman 1964, Bohrnstedt 1969). În locul viziunii tradiționale despre cunoașterea socială, care favorizează implicit menținerea status quo-ului și atitudinile de distanțare ale cercetătorului față de realitatea social- politică, în zilele noastre devin din ce în ce mai influente abordările care urmăresc să pună funcțiile cognitive ale sociologiei în serviciul efortului de optimizare a realității sociale.

Științele sociale și educaționale contemporane consideră că incluziunea este obiectivul central al acțiunii sociale optimizatoare. Cu toate acestea, nu s-a putu ajunge deocamdată la un consens în ceea ce privește căile cele mai potrivite prin care s-ar putea atinge acest obiectiv. Viziunile cu privire la modalitățile concrete de acțiune în serviciul incluziunii se caracterizează încă prin ambiguitate semantică și fundamente conceptuale insuficient clarificate. Acest fapt se explică între altele și prin caracterul eterogen al grupurilor țintă și al varietății mari de situații concrete, ceea ce îngreunează stabilirea unor repere teoretice și metodologice clare necesare pentru elaborarea unor concepții coerente de politică publică. Valorificarea rezultatelor cercetării sociale în acest scop necesită adoptarea unei atitudini critice selective și a unor perspective complexe, multidimensionale de analiză



comparativă. (Wright 2010).

Soluțiile avansate până acum pentru facilitarea incluziunii, bazate pe necesitatea afirmării depline a drepturilor omului, au reprezentat fără îndoială pași însemnați înainte în asigurarea

accesului echitabil la serviciile educaționale, atenuând segregarea spațială și socială a elevilor confrunțați cu situații socio-familiale defavorizate. În același timp se poate constata însă că pe parcursul realizării reformei educaționale accentul s-a pus întrucâtva unilateral pe “plantarea”, mutarea fizică a elevului în mediul școlar considerat “normal”, în loc de eforturile pentru formarea unui mediu social suportiv, care să poată sprijini eficient incluziunea elevului, atât în interiorul școlii cât și în afara ei. “Normalizarea” și “eliminarea dezavantajelor” au fost adeseori considerate ca sinonime ale asimilării. Elevilor cu nevoi specific li se cerea un efort de adaptarea unilaterală care putea conduce la pierderea valorilor cultural-comunitare specifice alterității lor (spre exemplu limbajul mimico-gestual și valorile comunitare specifice culturii surzilor sau specificul cultural al comunităților rome).

Studiind literatura internațională de specialitate cu privire la incluziune, nu putem ignora numeroasele semnale conform cărora după trecerea perioadei inițiale de entuziasm tot mai multe manifestări de “confuzie, frustrare, vinovăție și epuizare” au apărut în rândul specialiștilor de suport și pedagogilor chemați să implementeze reforma educațională, chiar și în țările occidentale. Bourke (2010) explică acest fenomen prin faptul că introducerea noilor politici nu a fost pregătită în mod corespunzător prin analiza critică a principalelor presupoziii teoretice - legate îndeosebi de noțiunile de dizabilitate, incluziune, marginalitate și diferență socio-culturală - care au stat la baza programului de transformări, iar specialiștii meniți să aplice noul sistem nu au beneficiat nici de timp suficient, nici de sprijin financiar în acest scop. Pentru depășirea acestei situații ar fi nevoie de o evaluarea pertinentă a reformelor care s-au efectuat până în prezent, raportarea lor la obiectivele inițiale ale incluziunii și verificarea gradului de eficiență cu care au servit realizarea acestor obiective.

## **Transformări și reconsiderări în formarea asistenților sociali**

În contextul socio-politic caracterizat prin evoluțiile schițate mai sus crește din ce în ce mai mult și interesul specialiștilor din sfera serviciilor sociale pentru valorificarea rezultatelor cercetării în scopul dezvoltării capacității de intervenție a asistenței sociale. Studiarea cauzelor care determină situația socială a beneficiarilor de asistență devine așadar srâns legată de necesitatea identificării unor modalități cât mai eficiente de acțiune și intervenție socială, care să fie fundamentate pe strategii și programe coerente de politici publice. Serviciile sociale de suport trebuie să fie adaptate nevoilor și situațiilor concrete, iar în planificarea lor trebuie să avem în vedere soluții alternative și flexibile, în loc de uniformizare. (Fónai- Pásztor-Zolnai, 2007, 115-119). „Scopul este ca specialistul să intervină nu doar în cazuri grave, când de fapt e prea târziu, ci, dimpotrivă, ca prin activitatea lui să poată împiedica ori de câte ori este posibil, ajungerea la astfel de situații ” (Kozma – Tomász 2000, p 12).

Pregătirea viitorilor specialiști pentru această sarcină necesită însă statornicirea unor modalități de instruire bine gândite și armonizate. Cel mai important aspect din această perspectivă se referă la cerința asigurării orientării practice a instruirii, mai precis, integrarea organică a cunoștințelor teoretice, a abilităților de planificator-organizator-evaluator ale asistenților sociali și a competențelor de intervenție socială eficiente ale acestora, toate bazate pe competențe de cercetare. Din experiența noastră de la catedră rezultă că o modalitate eficientă de dezvoltare a unor asemenea aptitudini profesionale este implicarea studenților de asistență socială în analiza și evaluarea rețelei instituționale de servicii sociale la nivel local sau regional.

Prin participarea lor în procesul de elaborare al unor proiecte, programe și acțiuni de intervenție socială și ajutorul oferit în fundamentarea și dezvoltarea unor modalități de asistență socială, studenții nu numai vor însuși metode și tehnici fundamentale specifice profesiei pentru care se pregătesc, dar își vor dezvolta și capacitatea de analiză critică, din perspectiva înnoirii serviciilor, procedurilor, cadrului juridic și organizațional existent. “Integrarea școlară – la fel ca și integrarea socială – nu este în sine nici bun, nici rău. O integrare de un anumit grad și de un anumit fel se realizează în orice situație... și totul depinde de felul în care se realizează această integrare” (Slee 2007) Pentru a asigura succesul incluziunii, este esențial să se

evidențiază modalitățile concrete prin care școlile și celelalte instituții interesate în soluționarea problemelor elevilor cu nevoi speciale acționează pentru identificarea și cunoașterea profilului fiecărui copil în parte, elaborarea măsurilor specifice de sprijin și semnificațiile acestor măsuri în contextul mai larg al politicilor educaționale și sociale.

În această ordine de idei, în vederea proiectării activităților didactice cu studenții, putem evidenția următoarele obiective de învățare specifice:

- Studentul va fi capabil să prezinte și să interpreteze rețeaua socială în context local- rezidențial.
- Să schițeze structura și poziția diferitelor instituții în cadrul sistemului de asistență considerat ca un întreg.
- Să evidențiază condițiile de funcționare interne și externe precum și modalitățile de relaționare dintre instituții.
- Să examineze într-o perspectivă comparativă funcționarea instituțiilor, managementul și mecanismul de luare a deciziilor prin intermediul utilizării organigramelor instituționale.
- Să clasifice și să analizeze utilizatorii serviciilor instituționale, diferitele grupuri țintă ale activităților de asistență socială.
- Să interpreteze într-o perspectivă comparativă termenii și condițiile accesării diferitelor servicii instituționale.
- Să identifice și să analizeze particularitățile diviziunii instituționale a muncii.
- Să rezume modalitățile de utilizare ale resurselor financiare ale rețelei sociale și să evidențiază ce tipuri de finanțare există în cadrul sistemului.
- Să schițeze și să explice funcționarea rețelei de instituții și baza legală a accesării diferitelor servicii (Molnárné - Belényi 2012).

Pe parcursul acestor activități, studenții vor avea posibilitatea să se familiarizeze cu modul de funcționare a sistemului de servicii sociale atât din perspectiva specialistului, cât și din cea a beneficiarilor. Pentru facilitarea muncii studenților este important ca ei să dispună de obiective și criterii clare de analiză și interpretare. În cele ce urmează, vom enumera câteva astfel de reperere, care pot ghida studenții în cunoașterea și evaluarea serviciilor socio- educaționale din perspectiva obiectivelor incluziunii.

- În ce măsură este construit sistemul serviciilor în așa fel încât să poată promova servicii inclusive și activități de intervenție timpurie ? Ce planuri și idei există în această privință?

- Care sunt principalele abordări de politică educațională implicate în proiectarea serviciilor educaționale și sociale? Cum se raportează reciproc aceste abordări ( relații de confruntare, neutralitate, cooperare sau complementaritate )? Cum sunt ele percepute în rândul profesioniștilor și factorilor de decizie precum și la nivelul opiniei publice?

- Care sunt caracteristicile structurale caracteristice sistemelor sociale și educaționale? Ce concepții de transformare sistemică au fost în acest context, avându-se în vedere obiectivele incluziunii?

- Ce idei au fost formulate / implementate în practică în procesul de transformare a școlilor speciale în centre de servicii de educație inclusivă? Cum putem evalua eficacitatea și perspectivele acestui proces?

- Cât de răspândită este în învățământul *mainstream* integrarea elevilor care provin din medii defavorizate? Ce forme de integrate în educație sunt deschise / disponibile și pe ce categorii de cursanți? Ce pachete de servicii speciale există în școlile *mainstream*, ce concepte strategice, politici educaționale și practici pedagogice funcționează / sunt planificate în această privință ?

- În ce măsură sunt răspândite și cum operează programele de formare și metodele individualizate, ținând seama de caracteristicile individuale și nevoile educaționale speciale ale elevilor?

- Cum funcționează relația dintre părinți și școală? Care sunt

modalitățile de comunicare instituționale sau informale? Ce fel de concepții, programe de acțiune s-au dezvoltat în vederea optimizării acestei relații?

- Care sunt structurile instituționale corespunzătoare serviciilor educaționale oferite elevilor? Cum se raportează reciproc serviciile, cadrul legal-instituțional, programele și politicile din domeniul educației, ocupării forței de muncă și sectorului social, pentru a promova cât mai eficient incluziunea socială?

- Ce fel de programe și structuri instituționale funcționează în domeniul formării profesionale continue a personalului didactic, statutul, competența profesională și oportunitățile pedagogilor ? Ce experiențe pozitive s-au acumulat în acest sens?

- Care sunt oportunitățile de educație continuă destinate elevilor defavorizați? În ce măsură ajung elevii defavorizați la nivelurile superioare ale sistemului de învățământ ?

- În ce măsură depinde succesul în continuarea studiilor de calitatea serviciilor educaționale oferite elevilor ? Ce șanse de continuare a studiilor și de mobilitate profesională ascendentă au elevii/absolvenții diferitelor forme și nivele de învățământ? Ce idei de reformă au fost formulate în această privință?

- Cum se integrează educația profesională în sistemul de servicii sociale accesibile elevilor defavorizați? Cum se raportează reciproc oportunitățile de pregătire profesională, continuarea studiilor și șansele de mobilitate socio-profesională?

- Ce planuri de reformă, programe , proiecte, inițiative ale societății civile au fost elaborate/ puse în aplicare cu privire la educația inclusivă? Ce planuri, perspective se conturează în acest domeniu ?

Practica de teren a studenților, dezvoltarea interacțiunii student-beneficiar și student-specialist în cadrul activităților profesionale, efectuate cu exigența științifică specifică activităților de cercetare-inovare, pot contribui eficient și la dezvoltarea abilităților de consiliere-rezolvare de caz ale viitorilor asistenți sociali. Un potențial domeniu important al implicării studenților în preocupările specifice profesiei de asistent social îl reprezintă activitatea de colectare de

fonduri și de facilitare a accesului la resurse de suport (insituții, servicii, prestări ) pentru membrii grupurilor sociale vulnerabile.

Punctul de plecare necesar pentru reușita acestor eforturi este însușirea criteriilor de profesionalism și a modalităților de comunicare și dialog cu beneficiarii de servicii sociale precum și cu alți actori sociali. Din această perspectivă, cea mai importantă sarcină legată de idealul profesional al specialiștilor din domeniul social poate fi subsumată noțiunii de capabilizare. Îmbunătățirea abilităților individuale și a calității mediului social reprezintă condiții esențiale pentru construirea unei societăți incluzive, în care să se prevaleze principiile fundamentale ale dreptății și echității.

### **Valorile incluziunii în formarea asistenților sociali**

Însușirea bazelor umaniste ale profesiei de asistent social, ale procesului de formare al asistenților sociali precum și conștientizarea responsabilității asociate organic acestei profesii trebuie să se fundamenteze și ea pe valorile unei societăți incluzive, considerând asigurarea oportunităților de viață neîngrădite, a șanselor egale în toate aspectele vieții ca fiind o prioritate absolută . În această viziune integrarea apare mai degrabă ca un mijloc, decât un scop în sine, țintându-se incluziunea deplină, mai precis acceptarea și includerea reciprocă a partenerilor cu drepturi egale , cu toții la fel de valoroși, considerați în diversitatea lor. “Obiectivul principal este ca oamenii aflați în situații marginale să participe pe baze de egalitate, cu drepturi depline la educație, la activitățile productive și la viața societății în ansamblul său.” (Ingstad & Whyte 1995, p 179).

Pentru ca să se poată alătura în mod eficient procesului de a atinge aceste obiective, este de o mare importanță ca în perioada formării lor profesionale studenții:

- Să fie deschiși față de stilurile de viață ale diferitelor grupuri sociale, în special față de diferențele culturale și situația familiilor cu venituri mici.
- Să se familiarizeze cu diferitele roluri profesionale din sfera asistenței sociale, îndeosebi cu rolurile de mediator, reprezentant, facilitator și educator.

- Să dezvolte și să mențină relații de parteneriat bazate pe profesionalism cu beneficiarii serviciilor sociale, în scopul de a consolida abilitățile lor de rezolvare a problemelor. Să implice beneficiarii serviciilor sociale în planificarea și punerea în aplicare ale planurilor de acțiune propuse (Molnárné - Belényi 2012).

În conturarea deciziilor studenților privind viitoarea lor carieră și formarea identității lor profesionale, prezintă o importanță deosebită și modul în care studenții se întâlnesc cu alteritatea, diversitatea legată de statutul social dezavantajat, precum și localizarea în timp a acestei întâlniri. Experiența noastră în cadrul Universității Creștine Partium arată că studenții de asistență socială se caracterizează prin diversitate în ceea ce privește situația și socializarea lor familială, caracteristicile lor identitare și rolul acestor caracteristici în orientarea lor ocupațională.

În unele cazuri experiența dezavantajului și inechității sociale întâlnite în familie l-a condus pe studenți la dorința de a îmbrățișa vocația socială. Prezența acestui tip de fundal motivațional este evidentă în cazul studenților romi, al celor proveniți din casele de copii, al studenților cu dizabilități, sau în cazul celor care au în familie persoane cu dizabilități.

“Eu însumi sunt un copil de părinți surzi, aceștia m-au crescut timp de mai mult de 20 de ani, au încercat să mă lanseze prin viață. Am putut vedea de aproape, că deși părinții meo sunt onești și respectabili membri ai societății, în fiecare zi au trebuit să se confrunte cu dificultăți pentru a putea rezolva niște sarcini care par absolut naturale și normale pentru semenii lor auzitori. În multe cazuri ei s-au văzut nevoiți să se confrunte cu dispreț și lipsă de empatie, pentru că fie nu au fost înțeleși, fie nu s-a vrut să fie înțeleși.” B.M.

O altă categorie este formată din studenții care nu s-au întâlnit cu situația socială dezavantajată chiar în familie, dar la un moment dat al vieții lor au trăit o experiență care le-a făcut să înțeleagă dintr-o dată fără ocolișuri și fără perdeaua social-comunitară care în mod obișnuit acoperă asemenea situații, dramatismul excluderii sociale și ale consecințelor sale pentru viața celor afectați.

„Am fost șocat când am aflat că prietena mea, pe care am cunoscut-o

de trei ani, are o soră surdă. Ea a fost dusă de părinții ei Cluj, la grădinița specială, de la vârsta de trei ani. Faptul dezamăgitor este că prietena mea a ținut secret acest lucru timp de trei ani, și niciodată nu a vorbit de sora ei, ceea ce arată cât de mult se tem oamenii să dezvăluie că au un membru al familiei care este "altfel" decât ceilalți, de teama judecății sociale, a rușinii. Tocmai lipsa mea de experiență cu deficienții de auz mi-a atras atenția asupra intoleranței sociale care se manifestă față de ei și în special efectele de excludere din sistemul de învățământ. Prin urmare, am considerat că este deosebit de actual și de urgent să studiez această problemă.”K.CS

Asemenea “treziri la realitate” pot avea un efect catarctic asupra studenților, putând influența în mod determinant alegerea traiectoriei socio-profesionale, mai cu seamă în situațiile în care la rădăcinile opțiunii pentru viitoarea profesie se regăsește, într-o formă sau alta, “dorința de a ajuta.”

“Am început să mă interes de această problemă cu 10 ani în urmă, când am început să lucrez cu copiii cu dizabilități într-o grădiniță, fără a avea nici o pregătire prealabilă. S-a trezit în mine furia neputinței atunci când a trebuit să constat că urmare a ignoranței și lipsei de creativitate nu am avansat deloc în dezvoltarea copiilor, nu am reușit să aflăm nici măcar ce le place sau ce ar dori să facă.”Sz.Zs

În urma întâlnirii directe cu realitatea excluderii sociale, tinerii care aleg profesia de asistent social își vor putea forma o imagine mai clară despre distanța care separă principiile egalității de șanse afirmate declarativ dar în mare parte neaplicate în practică de efectele excluziunare reale produse de funcționarea actuală a sistemului social, ca și al celui educational.

“Școala în care eu am studiat nu a avut un spirit incluziv, a fost considerată o școală de elită. Politica școlii, orientată spre performanță, nu ar fi tolerat ca profesorul să avanseze mai încet prin curriculum, pentru a permite reluări și repetăr. Pe străzile din oraș, în locurile de divertisment nu putea fi văzută nici măcar o singură persoană cu deficiențe de auz care poate comunica doar cu limbajul semnelor. Părinții maghiari ai copiilor cu deficiențe de auz, neavând școală specială în limba maghiară decât la Cluj-Napoca, au trebuit să-și



trimită copii în instituții rezidențiale, lipsindu-i de astfel de atmosfera de siguranță, de îngrijire a familiei” K.CS

În facilitarea drumului sinuos “de la descoperire la cunoaștere” al studenților dedicați profesiei de asistent social, experiența directă și impresiile obținute pe teren, chiar la fața locului, despre bunele practici de incluziune din afara regiunii noastre, pot avea un rol catalizator.

„În timpul practicii profesionale de un an pe care am efectuat-o în Anglia am avut posibilitatea de a afla mai multe despre politica statului al bunăstării față de persoanele cu dizabilități, să cunosc sistemul de servicii sociale și consecințele ei practice, și să însușesc percepția socială a dizabilității care predomină într-o țară civilizată, o țară care poate accepta și include persoanele care sunt dferite din punct de vedere fizic.”CS.S.

Aspectele practice ale planificării activității pe teren sunt esențiale pentru ca studenții să se familiarizeze cu factorii socio-identitari generatori ai dezavantajului social, precum și cu modalitățile de intervenție diversificate aplicate. Complexitatea situațiilor concrete întâlnite în cadrul practicii profesionale poate facilita în mare măsură consolidarea cunoștințelor teoretice și aplicarea cu succes a perspectivei benchmarking în activitățile de cercetare-dezvoltare efectuate de către studenți.

„Scopul cercetării mele a fost de a evalua șansele de integrare ale copiilor hipoacuzici din Oradea și de a identifica factorii care pot influența favorabil integrarea lor. Totodată, mi-am propus drept obiectiv să evidențiez condițiile sociale și de mediu optimale care să poată facilita o integrare armonioasă în societate a copiilor cu deficiențe de auz.” Sz. Zs.

Acest efort de cunoaștere este esențial pentru ca în sistemul de valori al studenților și în cadrul instrumentarului lor teoretico-metodologic să se cristalizeze valorilele esențiale ale incluziunii, care să poată servi în continuare drept reper esențial în inteprizarea relației dintre unitate și divesitate, dintre similaritate și diferență din perspectiva obiectivelor incluziunii.

„Mă întreb, de ce anume au nevoie persoanele cu dizabilități, dacă nu

au aceleiași nevoi ca și noi, oamenii "normali". Nevoile noastre sunt aceleași, doar caracteristicile noastre individuale sunt diferite, astfel încât nu există doi oameni de pe pământ care să fie la fel. Persoanele cu dizabilități au gânduri și emoții la fel ca noi, se află,, la fel și ca noi, în căutarea unei vieți autoîmplinite.”P.T.

În procesul de cunoaștere a problematicii dezavantajului social și dizabilității și în proiectarea măsurilor de intervenție socială este important ca studenții să aibă în vedere țelul de bază al procesului de incluziune, și anume necesitatea de a înfăptui egalitatea de șanse. Astfel, studenții pot deveni, în calitate de viitori specialiști, factori catalizatori ai unei veritabile schimbări sociale radicale de mentalitate.

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“Obiectivul meu prioritar este evaluarea situației persoanelor cu dizabilități în cadrul oferit de sistemul protecție și asistență socială din țara noastră. Astfel, aș dori să atrag atenția asupra necesității unei schimbări fundamentale de atitudine față de persoanele cu dizabilități, luând o țară din Europa de Vest drept model. Aș dori deasemenea să prezint factorii care pun persoanele cu dizabilități într-un dezavantaj, și să arăt că nu doar situația economică precară este responsabilă pentru acest fapt. Pentru a implementarea obiectivelor de politică socială este nevoie de cooperarea agenției guvernamentale, profesioniștilor, ale societății în ansamblul său, dar și a însăși persoanelor cu dizabilități.”A.SZ.

Opiniile formulate de către studenți reflectă procesul prin care noile generații de asistenți sociali conștientizează tot mai bine faptul că cheia depășirii marginalității sociale rezidă în formarea unor condiții sociale din ce în ce mai incluzive. Eforturile îndreptate în această direcție pot avea însă efectul scontat doar dacă membrii grupurilor țintă vor participa ca parteneri egali în procesul de identificare a soluțiilor, luându-și soarta în propriile mâini.

„Ar fi nevoie de un mediu, de o societate liberă de bariere. Această societate trebuie să o realizăm împreună, nu poate fi doar responsabilitatea celor fără dizabilități, ci ar trebui să o asume și persoanele cu dizabilități, cei care sunt direct afectați.” Sz.Zs

Pe parcursul eforturilor lor de a identifica soluții adecvate, studenții

vor însuși semnificațiile unor concepte cheie cum sunt „tehnicile comunicaționale”, „construirea încrederii”, „profesionalismul”, „orientarea spre nevoi” Pentru studenții care provin din căminele de copii sau au lucrat ca colaboratori ai unor instituții de asistență socială, acest proces de învățare le permite să analizeze critic instituția bine cunoscută de ei din interior prin prisma conceptelor teoretice însușite și din perspectiva standardelor de calitate care trebuie atinse.

“După cum văd eu lucrurile, nu este doar o problemă cu profesioniștii, cum ar fi asistenții sociali, dar, de asemenea, și cu conducerea instituției. Mulți dintre ei nu aveau calificării necesare, a fost un deficit de specialiști, ceea ce a contribuit la dificultățile apărute. Soluția nu ar fi ca instituția să servească cu adevărat tinerii?” Dar nu există nici o încredere, deși s-ar putea iniția un dialog cu tinerii de către conducere, sau chiar de către un specialist educator. Nu s-a încercat, de exemplu, găsirea unei soluții pentru ca atunci când un tânăr dorește să vorbească cu un asistent social, să nu fie nimeni de față dintre membrii conducerii.. Pentru că tinerii erau cuprinși de teamă fie și la gândul că trebuie să vorbească cu specialist, deoarece acest lucru putea să le stigmatizeze, să le producă necazuri” (student educat într-un cămin de copii).

O problemă specifică a incluziunii apare în regiunea noastră faptul că practica pedagogică și de asistență socială încă predominantă astăzi se bazează pe asumarea implicită a principului omogenizării valorice și identitare, presupunând că oamenii aflați în situații de marginalitate ar vrea să devină altcineva decât sunt în realitate, că ar năzui să-și depășească propria situație chiar dacă aceasta ar însemna renunțarea la propria lor identitate . ( Swain & French 2004 p. 31 ) . Se pune așadar cu pregnanță problema “prețului” cultural-identitar care trebuie plătit pentru a asigura integrarea. Următoarea opinie, exprimată de un student provenit dintr- un cămin de copii confirmă faptul că există șanse reale ale stabilirii unor punți de dialog cu studenții, care să permită formarea unei viziuni flexibile, nuanțate privind acceptarea reciprocă a unor identități și viziuni diferite.

„Există câteva persoane din cadrul organizației cărora le-ar plăcea să vorbească limba romani Există tineri care și-au putut exersa cunoștințele de limba romani atunci când membrii familiei lor

biologice le-au vizitat în insituție. Astfel, prin intermediul folosirii limbii romani și acești tineri au putut simți că aparțin familiei lor, deoarece se puteau simți atmosfera de siguranță care provine din utilizarea unei limbi familiare. Cu toate acestea, sunt și tineri, care se rușinează de faptul că aparțin etniei rome. Există, de asemenea și tineri care își asumă afilierea , dar nu în toate privințele . De exemplu, tineri care spun: "Eu sunt rom , dar nu știu limba, de mai bine de zece ani nu mai trăiesc împreună cu familia mea " Cei mai mulți declară că nu sunt romi, spunând spre exemplu că ar putea fi la fel de bine și brazilieni sau spanioli. Și acest efort de a asuma o altă identitate se vede și din felul în care se îmbracă, utilizând câte un pulover brazilian sau chiar o pereche de pantofi. Un model bun de urmat pentru acești tineri ar fi dacă o persoană cu un statut social superior și-ar asuma identitatea romă.” S.R.

Impactul schimbării de paradigmă în ceea ce privește rolurile de identitate este reflectată în următoarea opinie exprimată de un student cu privire la educația suzilor, soluțiile bazate pe identitatea lingvistică și culturală a acestora apărând în viziunea sa nu ca impedimente, ci ca resurse, ca o cale viabilă pentru asigurarea incluziunii.

„In opinia mea, este important ca persoanele cu deficiențe de auz au să aibă posibilitatea de a învăța la un nivel ridicat și de a folosi atât în limbajul semnelor cât și limba vorbită. Astfel, ei se vor putea integra atât în comunitatea surzilor cât și în comunitatea auziorilor, , vor putea trăi o viață deplină. În acest fel, cred că li se vor crea șanse mai bune de a se realiza nu numai în plan profesional, dar să efectueze și studii superioare și și deci să apară într-un număr mai mare și intelectualii în rândul suzilor” B.M.

## **Experiențele studenților participanți la practica de teren**

### ***Centrul de consiliere și sprijin pentru persoane cu dizabilități” (CCSPD)***

Centrul de consiliere și sprijin pentru persoane cu dizabilități” (CCSPD) s-a înființat în anul 2001 ca parte a unui program național al Confederației Caritas Romania, sub denumirea de “Birou de asistență și consiliere pentru persoane cu handicap” – BACH. Alături de alte 10 birouri din țară, BACH Oradea a făcut parte din rețeaua națională a cărei scop comun era îmbunătățirea calității vieții persoanelor cu dizabilități și promovarea integrării lor în

societate. De asemenea, încă de la înființare BACH Oradea a urmărit colaborarea cu organizațiile existente pe plan local pentru organizarea de activități cu și pentru beneficiari.

Serviciile centrului se adresează în primul rând, persoanelor cu dizabilități și aparținătorilor acestora din jud. Bihor, însă și celor care provin din alte județe, dar temporar se găsesc în aria de acțiune a CCSPD Oradea. Centrul oferă beneficiarilor săi informații despre drepturile persoanelor cu dizabilități și sprijinim prin consiliere socială individuală și de grup, integrarea sau reintegrarea acestora în comunitate. Pe lângă activitățile de informare și consiliere, CCSPD acționează și la nivel comunitar prin: campanii de sensibilizare a populației privind persoanele cu dizabilități, prin colaborarea cu alte organizații în derularea de activități ce vizează scoaterea din izolare și promovarea persoanelor cu dizabilități. (Molnárné - Belényi 2012, 96)

Unu dintre studenții participanți la o astfel de campanie – organizată în licee orădene – a scris:

“Programul este conceput pentru a familiariza tinerii, școlarii de azi cu ceea ce înseamnă dizabilitatea. Organizăm pentru ei jocuri prin care le oferim șansa de a experimenta direct o situația de viață în care au o deficiență. Nu ținem prelegeri în fața lor, ci încercăm prin intermediul jocului ca ei să conștientizeze ceea ce dorim să însușească. Când ne-am dus a doua oară, le-am prezentat o persoană cu deficiențe de vedere, care le-a vorbit despre viața lui, care le-a multe lucruri din viața lui, despre dificultățile cu care se confruntă. După cum ne-au spus profesorii, feedback-ul elevilor a fost deosebit de pozitiv, deoarece le-am reușit să trezim interesul prin acest program, și chiar ne-au întrebat dacă îl putem derula și la alte clase.” R.M.

### ***Grădinița Sf. Tereza***

Grădinița a fost înființată în 31 august 1999 de către Surorile Franciscane din Oradea, pentru copiii cu cerințe speciale din învățământ (cu handicap mintal ușor și mediu, autiști, deficienți locomotori și de vorbire).

Programul se desfășoară între orele 8-16. Grădinița își asumă îngrijirea copiilor cu situație psiho-socială defavorabilă și oferă programe speciale de dezvoltare corespunzător nevoilor individuale ale fiecărui

copil. Pe lângă activitățile pedagogice, de pedagogie curativă, logopedie și kinoterapie, un accent deosebit este acordat educației morale, în spiritul valorilor creștine. Serviciile oferite de grădiniță includ și trei mese zilnice. Grupele de grădiniță sunt alcătuite din câte 8-12 copii, cu vârste între 3-8 ani. Copiii aparțin după caz unor familii dezavantajate social, sau provin din case de copii sau spitale. (Molnárné - Belényi 2012, 99)

Activitățile educative sunt organizate de către două educatoare atestate, un psihopedagog și un kinetoterapeut. În activitățile lor, acești specialiști sunt asistați de către studenții de asistență socială ai UCP. Unul dintre acești studenți a sintetizat astfel impresiile sale și experiența dobândită în munca de zi cu zi cu copiii:

“Am constatat că pe măsură ce ne familiarizăm cu ei, fiecare ne arată ce valori ascunse are. Desigur, am avut și eu preferații mele, între care un băiețel autist care poate fi uneori foarte obraznic. Îmi place să-mi petrec timpul acolo și să înveț în același timp, este întotdeauna un fel de încărcare a bateriilor , și poae să-mi asigure o stare de spirit bună pentru toată ziua. Poate că ei un impact mai mare asupra noastră decât noi asupra lor.” T.E.

### ***Posticum - Casa de Jocuri Egalitas***

Cuvântului “posticum” în limba latină înseamnă ușa din spate. O intrare neconvențională, nu foarte spectaculoasă, ascunsă și adesea privită ca nesemnificativă, darn y mai puțin importantă și valoroasă ca ușa din față. Posticum din Oradea este un centru cultural de orientare creștină. În decursul ultimelor decenii Posticum a încercat să preia rolul acestei uși din spate printr-o gamă largă de manifestări caritative și culturale. Misiunea centrului este de a cultiva identitatea pin care tinerii însușesc valorile umaniste, religioase, esențiale pentru devenirea lor intelectuală și morală. Centrul, prin poziția ei particulară îndeplinește un rol de mediator între națiuni, culturi, religii, diferite grupuri sociale și domenii. (Molnárné - Belényi 2012, 100)

Casa de jocuri Egalitas este un program inițiat cu câțiva ani în urmă de unul din partenerii germani ai organizației. În cadrul programului copiii sănătoși și copiii cu dizabilități cu vârste cuprinse între 4 și 12. se joacă împreună și participă la activități distractive-educative comune. Programul dorește să ofere ajutor în descoperirea de către

copii a asemănărilor și deosebirilor dintre ei, pentru ca prin puterea jocurilor să poată depăși eventualele preconcepții pe care le au unii față de alții. În desfășurarea programului, studenții de asistență socială ai UCP au oferit de-a lungul anilor un sprijin însemnat, participând la organizarea și desfășurarea activităților cu copiii.

“Scopul programului este în primul rând ca copiii sănătoși să învețe să accepte copiii cu dizabilități, să se joace cu ei, pentru a înțelege faptul că deși pentru acești copii este doar un pic mai greu, totuși și ei pot fi implicați în joc și ne putem bucura împreună cu ei de activitățile efectuate în comun, învățând astfel că nici u nu este așa de dificil să învingem prejudecățile și să fim pacienți și toleranți.” P.CS.

Conform experienței împărtășite de studenții participanți, programul a fost util copiilor nu dar pentru că și-au putut forma noi prietenii, dar și în influențarea pozitivă a atitudinilor reciproce.

“Copiii sănătoși au acceptat imediat pe copiii cu dizabilități și nu s-au izolat de ei, ci dimpotrivă au început să se joace împreună. Un bun exemplu îl constituie walkerul lui Dănuț, pe care toți copiii l-au droit să-l încerce, așa că aproape toata ziua au petrecut-o cu el.” A.D.

La sfârșitul programului voluntarii au participat la o evaluare a activității. Printre întrebările din fișa de evaluare s-au putut regăsi următoarele: Ce v-amotivat să participați ca voluntar în cadrul programului? Care au fost așteptările Dumneavoastră pentru acest program? În ce măsură punerea în aplicare a programului a răspuns așteptărilor pe care le-ați avut? Ce ați învățat din punct de vedere profesional. Care au fost impresiile cele ma pozitive și negative ale zilei? Am avut ocazia să vedem aceste chestionare și am putut afla că muți participanți și-au exprimat gânduri și impresii similare, considerând că prin acest program li s-a oferit o experiență de neuitat.

Deși ziua a fost obositoare, ea fost totuși foarte benefică. Am învățat o mulțime de lucruri de la copii, mai ales răbdare și toleranță, și faptul că dacă că am vedea lumea asa cum o fac, atunci am afla că în această lume toate își găsesc găsesc locul lor. E.T.

## Concluzii

Accesul la educație și mobilitate socio-profesională al persoanelor, familiilor și comunităților defavorizate formează un fenomen complex, care are nevoie de o atenție constantă și un efort permanent de planificare și intervenție strategică. Valoarea adăugată din punct de vedere calitativ a concepțiilor bazate pe ideea incluziunii este afirmarea egalității dintre culturi, bazată pe demnitatea egală a fiecăruia. Tocmai de aceea, este necesar ca în activitățile lor practice și de cercetare orientate spre identificarea soluțiilor și fundamentarea strategiilor de intervenție preconizate studenții să fundamenteze demersurile lor pe abordările cele mai recente ale conceptului de incluziune și egalitate de șanse.

În cercetarea problemelor marginalității sociale și formularea posibilelor soluțiilor studenții vor intra în mod necesar în contact cu persoanele implicate/afectate de aria problematica respectivă..Pentru ei, aceasta este cea mai bună oportunitate pentru ca să se înțeleagă modul în

care funcționează în practică abordarea de tip "rețea" care consideră toți actorii și factorii importanți ai mediului social și educațional (părinți, educatori, ofertanții de servicii intra-și extrașcolare, prestatorii de servicii sociale și ocupaționale etc.) în unitatea și interacțiunea lor dinamică

Trebuie totodată să conștientizăm în rândul studenților faptul că în fundamentarea acțiunilor și strategiilor de intervenție specifice asistenței sociale rolul specialiștilor este indispensabil, iar activitățile lor de cercetare-evaluare-proiectare pe care le efectuează în anii de formare reprezintă de fapt procesul însușirii rolurilor profesionale viitoare. Pregătirea pentru aceste sarcini necesită abordări bazate pe complexitate, diversitate și responsabilitate, prin care studenții vor înțelege tot mai profund caracterul nobil, frumusețea intrinsecă a profesiei de asistent social.



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**Péter Sárkány**

# **THE PRACTICE OF THEORY PROFESSIONAL AUTHENTICITY AND THEORETICAL TEACHING**

## **Abstract**

My study raises questions regarding specific relation between professional authenticity and practice of theoretical teaching in social work education. By interpretation of the relating topical literature in German I explore the actual theories of professionalism.

## **Difficulties in defining professional credibility**

If we are not talking about the credibility of a specific professional, but an entire field of science and practice of professional credibility we might want to deal with them in general to highlight gaps that make it difficult to determine the authenticity of professional education and academic success.

a.) One of the major shortcomings can be explained by the social professions late empowerment. The independent social-pedagogy/social work as a profession, science and education developed gradually in the first half of the twentieth century. In addition, in Central and Eastern Europe only the democratic transition allowed the social helping professionals to work, taking into account scientific aspects (Kozma, 2007). It is understood that an applied science that emerged so late has problems with the scientific credibility, especially if we compare it to those occupations that have a long history. Let us here focus on the priests', the doctors', the lawyers', the psychologists' or the teachers' professional credibility, which is provided by the society. By itself the

completion of these trainings have been anticipating the professional credibility. A significant part of society takes a positive view of these professions, even before the actual professional's attitude would be considered. It is interesting in that the social pedagogy and social work is still in deficit – fighting for reputation, as it related to social pedagogy and social work activities are quite a lot of negative prejudices and lack of knowledge and experiences can explain the ignorance.

b.) The last aspect is closely related to another aspect, which also affect the credibility of social work, namely, that at the cultivation of this profession and especially at the training there are still quite a large number of related but different disciplines and professions, which are promoting the formulation logic. I am thinking especially of medicine, pedagogy, psychology or theology. In several training programs seem to have a psychological or pedagogical dominance in its approach. It follows that the profession is still struggling with serious social autonomy deficit from scientific and technical point of view.

c.) Beside the authority and autonomy deficit, there is a third factor, which more strongly influenced the social professions' credibility. These are the theories that describe the characteristics of different professions. It can be verified that the books are quite different in many different ways to show the professionalism of social pedagogy and social work as a profession, as in the literature a number of sociological paradigms prevail (see: Kurtz 2008) . One common approach is called the attribute-centric theory, which captures important properties of the classical professions and decide on this basis to be seen to be a real profession in question or if you like "true" profession (Knoll 2010). As we all know the problem with this approach is that social pedagogy/social work professions are branches of the same set of criteria assesses as being characterized by the classical professions (doctor, lawyer or teacher). The other two known professional sociological trends are the functional and power-cantered approach. The first see the professionalism in the clearly distinctive functions and the second is asking about the influence of a profession and claims that the most important measure of professionalism is the rate of this influence (Knoll 2010). If you want to meet only those theoretical expectations during the teaching of these professions, then you can also contribute to the loss of credibility for the social professions. Neither

social pedagogy nor social work can meet the expectations regarding the classical professions' special characteristic (see: Schütze 1992). The requirements of a precisely defined function and a significant social impact also can be implemented very poorly. This is in addition to the established professions various negative social prejudices amplified. For example, the prejudices that social work is treat the problems that are less severe compared to medicine or psychology. In addition, this prejudiced by the lower earning potential for social professionals. (see: Galuske 2003, 133-144).

Taking into account the above mentioned deficits, I believe that in order and in line with international trends, the correct interpretation of the professional credibility of Hungarian education also should rather take into consideration the trade theories that gather information on the basis of a feature criteria, functions or powers of possession of viewpoints but analyse professions characterized by social action and social structure of work systems. So I say that in the practice of the education of theory of social pedagogy and social work, professors should start especially with these theories of profession. The profession of the same theories are linked through the practice of social work and social pedagogy in the academic disciplinary needs in life. In other words, the professional identity and authentic holistic education can be effective if the context of discipline and practice will be approached from the profession of social features. We can develop the requirements of not only the practical, but also the theoretical education on this basis.

### **Contemporary profession theories**

In support of my statement hereafter I will introduce three contemporary profession theories. All three theories outline the basis of the same criteria. First I reconstruct the most important claims regarding the profession, then they'll get into the context of scientific theory and methodological background they represent (Sárkány 2013).

### **a.) Open profession (hermeneutical theory)**

The outstanding representative of social pedagogy, Burkhard Müller specified the essential features of the social professions bind to professional capabilities. Such capabilities are openness the ability to immerse into the world of the issues facing clients living capability and professional and personal ethics in the practice areas of specific compliance (Müller 2012, 955-972). The professionalism of the social pedagogue in his view takes a particular shape, as it deals with issues and problems that have not been converted into special professional questions. Therefore, in his view, social pedagogy is an open profession. Its professionalism is described by the following terms: life - world orientation, or even participation in empowerment (ibid.). These goals are difficult to be kept consistent with the expert's role because in social pedagogy/social work may not be the final signal the client's everyday problems cannot be against the will of client or institutions to act independently (ibid. 966). Therefore according to Müller's argues that from a profession theoretical point of view the most important question is how to determine the "social work knowledge". The social professions are according to him "humble professions" because they need to find the balance among many – in the first approach conflicting – factors (ibid. 966). In such situations, for example, the analysis of the issues and concepts of development tasks, without losing sight of the individual uniqueness; The whole context of human life must be taken into account, while we need to concentrate on the next small steps; Crisis situations should be handled so as to avoid damaging the client's freedom of choice, and so on. (ibid., 967). The open and humble profession so outlined is based on two important assumptions. 1) The fundamental question of the social professions in the world of life, the task of coping and apply to social problems (Müller 2006, 18-19). Scientific research describes them and the professional experience and resources to explore their potential. 2) According to the second important assumption the social work is first of all a work of connections. Therefore, at this level the science has responsibilities for the interpretation of (ibid. 9).

It is clear from the above that Müller's approach is based on the hermeneutical tradition, the phenomenological paradigm and the findings of various weekday-theories.

For him social pedagogy is nothing more than an interpretation of childcare cases. Müller is talking to the "art of understanding the case." Professionally, it is vital that what we call social pedagogy case. The

primary task of a professional is to interpret the story told from a childcare perspective (Müller 2006).

#### **b.) Human rights profession (system approach)**

According to an outstanding theoretician of social work, Silvia Staub-Bernasconi, social work can only become a serious discipline and profession, if it takes its so-called third mandate into account. The third mandate is none other, as she stressed meaningful, than scientific - methodological and ethical foundations of social work (Staub-Bernasconi 2007). A separate profession is based on scientific basis and ethical principles. According to her these two elements are the basis of professional social work opportunities. The ethical foundation of social work is a work code of ethics that is developed and accepted by the profession. This means that to unlock specific dilemmas arising from the dual mandate (promotion versus control), the social worker must rely for the third mandate. In addition to the professional code of ethics Staub-Bernasconi also refers to the general ethical foundation of human rights. "The fundamental idea of human dignity and human rights into the educational plans and practice together with all its philosophical, religious, theoretical, practical and empirical implications would be a pillar, regardless of the social pressures and foreign conceptualizations that ethical judgments and formulate clear tasks would allow" (Staub-Bernasconi 2006, 287, my translation - SP). On this basis, the profession of social work is determined as a profession of human rights. This perception of the profession is an integral part of his system approach of social work. The systems theory is a complex approach to the individual and society relationship, which states that "all that exists is part of a system or is a system" (ibid. 270). Thus, the social problems are in fact the problems of individual and the social interactions of the system (ibid. 270). For this reason, only a social problem cannot only be explained within the framework of a discipline. Biological, psychological, sociological, cultural, environmental, etc. reasons may contribute to social problems. In the theory of Staub-Bernasconi thus the perception of social work is a particular system, which has the primary task of mediation between different systems so as to facilitate the unfolding of the human rights (Sárkány 2011)

#### **c.) Profession without identity (postmodern theory).**

According to Heiko Kleve the identity of social work in compliance



with the challenges of the modern age, can be considered as a post-modern identity. We talk about multiple identities that can be placed facing to the ambition to reach the modern identity clarity, uniformity and consistency. Accordingly, we can determine the social work as a discipline and profession. "Social work is a (bright, clear, consistent and lasting) identity lacks discipline and profession, its identity is rather the lack of identity." (2000 Kleve, 13, my translation - SP). There is no doubt that this definition in the first approach seems to be quite controversial, since it was from something called a profession and/or discipline, when its features are roughly outlined clearly and also well separated from other professions and disciplines. Kleve used the method of the post-modern philosophy, the deconstruction to describe the characteristics of social work as a profession. The postmodern thinkers such as Jacques Derrida have analysed and aimed to achieve the task to the seemingly obvious inconsistencies and contradictions in theories shed light on the ambiguous, paradoxical and contradictory relationships. Accordingly, the post-modern social work is regarded as a kind of deconstructive practice and carries out exploration in the modern ambivalence (Kleve 2000, 89). Kleve argued that since the formation of the modern social work due to the crisis, as it assumes the profession of modernity is irrational, the disintegration of family life worlds occur as a result of unpredictable problems (ibid. 87-88).

The method of deconstruction in Kleve's way of thinking points out why is the social work as a profession misguided, if it follows the criteria of modern identity and unlock full of contradictions and paradoxes endeavour. Social work, emphasizes Kleve meaningfully, is an ambivalent profession (Kleve 2007, 33). Accordingly, the method of deconstruction is really nothing more than the reflection on the ambivalences of the social work. The concept of modernity expects important three characteristics in a profession: 1) The profession produces scientific knowledge; 2) To have autonomy in the sense of results and sense; 3) Have a clear social empowerment. Social work however, cannot meet these criteria because it acts as an intermediary and contended with ambivalences (Kleve 2000, 90-91). Social work does not have a clear social mandate, in addition its professional knowledge is not limited to one area. A number of other disciplines presuppose activity is involved in it. As a result, social work cannot be assigned to a single functional system of any society. According to Kleve, social work is a mediator between life worlds, social systems

and different professions. His viewpoint: bio-psycho-social . Compared to the classical professions, which move only within the limits of their own discipline, social work as a profession has a quite heterogeneous disciplinary background and area of operation (ibid.).

As a summary of Kleve's concept, it can be stated that the heterogeneity of social work, with a wide range of challenge, meet the requirements of the post-modern epistemological and methodological background.

## **Summary and conclusions**

The first profession theory I have presented identified itself as an open profession or modest theory as following the tradition of hermeneutic understanding of the case and claims that cannot be fixed once and for all with the professionalism criteria. The professional credibility manifests not to insist on the principle objective but also the hermeneutical method to acquire meaningful skills and raising awareness. The practice poses problems of individual tinged for the professionals, who seek to analyse the case and facilitate the efficient execution of the previously practiced help by the others. Burkhard Müller is therefore rather sceptical towards striving for objectivity and comprehensive social work theories.

In the first approach, the hermeneutical theory of Müller is facing Staub-Bernaconi's approach, who urges the scientific basis and the ethical principles of social work. However, if we take a closer look at the argument turns out to be the professional credibility in a way connects embodied in the human rights values, most of which are quite alien of science. To take charge of these values and to use them is one of the most important criteria for the validation of professional credibility. Add to this the representation of the system-based approach of social work. In this approach, individual freedom and social justice play a role to the same extent. So according to Staub-Bernasconi the credible social work is value-based and system-based, which also means that the context of social problems cannot be explained solely on one discipline. Finally in Heiko Kleve's publications social work is interpreted as a postmodern profession. He does not consider the constant professional identity crisis of social work as a negative result but as a positive indicator according to the practice of social work. His way of thinking automatically leads to the idea that the authentic social

work embraces the challenges of modernity and self-respect of the faces in the ambivalences and contradictions. Postmodern social work in the name of the credibility requires the plurality, the legitimacy of the diversity of life worlds and the anti-totalitarian attitude.

The brief summary of the three professional theories show that these theories differ in many aspects but still reach similar conclusions. Of these in respect of the professional credibility and theoretical education at least three important conclusions can be formulated:

(1) Social work is credible if not informed bases on the medical prestige symbolized by the white gown but the methodologically reduced psychological work and pedagogical relationship cannot be considered a source of professional credibility either. In each of the above-mentioned profession theories the specific challenges of social work practice to develop a proper attitude, and should assume those uncertainties that are undesirable in terms of the classical science and profession ideal. So social work and the related theoretical education is not credible if it follows an abstract science and foreign professional idea, but if it focuses on the characteristics of the social problems.

(2) Thus, the theories, methods and intervention approaches of the credible social work are adapted to the specificities of social problems. This also means that the case management, group and community work are not placed in the Procustes-bed of various disciplines. In education, therefore becomes the credibility criterion to separate the theories of social pedagogy/social work from those theories, which are about the social professions features in general and which can be can be applied perfectly in social professions, but they were originally developed in the context of other scientific disciplines

(3) Finally, the third important conclusion: from a theoretical and practical point of view, those are the authentic working methods that are capable to integrate the hermeneutical analysis of the case, the life-world orientation, the system approach and the constructivist, postmodern efforts. Therefore, in my opinion the involvement of the above mentioned profession theories into the education is a key element for the demanding professional design, identity and authenticity.

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**Mojzesné dr. Székely Katalin**

**“TO ARRANGE OUR COMMON ISSUES”  
– GATHERING INFORMATION ABOUT THE  
WORLD, ORIENTATION IN THE  
ENVIRONMENT, SELF-KNOWLEDGE**

**Abstract**

According to the statement of the author there is no social co-existence without building connections. That is why she thinks that it is worthwhile to examine the main characteristics of verbal and non-verbal communication in connection with the interregional cooperation. The author highlighted two main elements: celebrations and donation as special features of our everyday life, both are important because they help us to endure the problems in everyday life.

**Introduction**

There are times when words are devalued. Maybe Kodolányi talked about that in 1943, in the Szárszó conference. But from Ortega we also know that despite how great the responsibility of the scribes is, and all adults. I have always lived in an intellectual way my role, my research and teaching as a profession. But as a parent and grandparent I also feel responsibility to the children and young people. Therefore, I was happy to be part of the application, which was about university students and for them. We decided with those, who took part in the now finished in the HURO application.

Once you get the feeling anyway that it is time to summarise. The time a neglected issue in lessons between the generations already passed and to come. However it is essential to realize that we live well

in/with it. We do not know the specific length of us. In addition, the fragmentation of society is reflected in this. There are some who have the time, there are also those who have the time of others and who does not have their own. According to three respected sociologists there is: biological - a contemporary, historical - how traumatized us during our lives, and then social time - which live in all social classes. (Losonczi, 2009), the weight of the time that he does not know the end. We need to assess options. It may appear as a melancholic introduction, but it is a real problem.

Those, who work with the society in their profession and have role in the training of young minds get to the point that the world's interpretation of the corner stones are formed in it. They are subject to capture any starting point for me and also very important. I feel I must say this, because I know that a few of them is an intellectual public domain - you could say a commonplace, almost evident - whose origin is unfathomable. The other part is a life principle resulting perception, or even our own thoughts, or has become of it. I have collected the most important ones. After working out and I presented in the two course programs in both sides of the border (at home in Hajdúböszörmény and in Oradea). To do this, I measured the broader social context already mentioned, the most important ones. One of the course: analysed the culture, traditions, behavior issues ... in both sides of the border. The other course was about the options of voluntary work ... and this is on the youth and political issues.

These are the following:

- The quality of the social responsibility of the respective adult society.
- The "caressing the youth's head" idea, that is the greatest resource for the children and youth.
- In order for a society to function, it must be organized to some extent. If it is too organized, it is not good to live in and leads to dictatorship. If it is under-organized, you cannot live in it and leads to anarchy. Therefore, the responsibility of the rulers - and all of us – is great.
- The coexistence of mankind is "doomed" and it's not a matter of choice (such as globalization, European identity).
- The society is renewed in the continuity of generations.
- Helplessness and humiliation are not worthy to mankind.
- Essential needs: solidarity, security/confidence, health, which are used are decreasing.

## **We are connected**

It is a great dilemma, what should be considered as essential knowledge by the sociologist of limited scope, you they are free to decide on this. It is even greater responsibility in which direction to promote the students' thinking. Maybe it can give dispensation, if emphasis is placed on the event discussions are outstanding description of the person and the argument for freedom of expression.

For the sake of clarity we considered the society as a complex human relationships as a whole. We could look through the history of mankind and we have seen that with the exception of the ancient societies the coherent communities are divided and have three characteristics: a permanent structure formed of a place in it and the heritability of hierarchy – also in today's modern societies. The discussion about the estimation of subordination, inequality and disadvantage originated from is still not closed. Differences in relation to goods illustrate this justification. I myself, when I say goods, I mean the material, intellectual and power assets. The most material goods access abyss - luxury and poverty. The most interesting is the inequality between the sexes, where a biological-physiological difference became a social disadvantage for women for centuries. (Kaari Utrio, 1999). Our accepted task was important because of another dimension of the subject matter of the demographic structure: the childhood and adolescence. In our region there is significant settlement disadvantage.

Not only is historical review but the present condition is important. In my opinion clarity is improved by the following:

- there is the "top" (called the elite), where benefits are linked to benefits,
- there is the "middle" group, the benefits are intertwined with handicaps,
- finally, we can talk about "down" where handicaps alliances with handicaps and in-house difficult, if not impossible, to rise up.

Clearly, the emergence of modernization due to unequal social development of peoples, societies, the internal composition varied regarding the above. In order for people to become active citizens, social studies must be viewed to know whatever their status is. But I think in the case of candidates from higher intellectual knowledge and a stronger



attitude. I tried earlier to consider how to typify the social studies. What we got:

- a. Navigating in the world, which is in time (past knowledge) is primarily important for our identity and spatial (or we are together with others on the "map"), and so far not so far.
- b. Finding your way in the environment, the environment in all its small community to which we belong. Among them stand out from the same family and the institutions, but the spontaneous communities are also important.
- c. Self-awareness, which is little sociology, but rather the subject of psychology, sovereignty, but we also have to say, in order to achieve success and avoid failure in its possession.

If you look at it from above, society, lifestyle and culture roughly coincide, but only around three concepts and the reality of a common belonging to all the concerns. But while the society is the shaded structure of macro-society groups, way of life - which was bound for the layer above - is a system of acting and behaviour of this of this population of needs' satisfaction. Perhaps the term is not modern enough, but it got itself into the Hungarian professionals' language and the results are significant. (Szalai, Szántó, Losonczi, Utasi stb.)

The culture in sociology and the social sciences in general can be understood and discussed today a wide variety of interpretation. However, one thing is recognized by all approaches - the importance of culture in the life of societies, past and present connectivity of our survival. From Mannheim and Braudelen to Elias, from Hankiss and Vitányin to Gombár. Many high-level literature has been looked over by the professional and he does not get a rest, while it would be nice to navigate in several dimensions.

One question of interpretation arose out about civilization and culture. Without going into that high theoretical discourse, we should write down, what are the trends. One of them considers the two as identical as synonymous. Others include the culture within the civilization, the opponents include culture into the civilization. Still others make distinction between the two, perhaps contrasted with each other. Some people see a problem in it denominational or regional differences. Both or a mixture of both contributed to the biological

creature has become a social creature through the socialization.

I think in order of the specific purpose of understanding and interpretation of the analysis, which may be my mistake. I consider the civilization primarily as the universal material and technical value and that serves for the convenience of humanity (uncivilized, civilized). It is a question of time and money to achieve it.

Culture (from colere = cultivate) is in my opinion mainly a ghost value (language, morality, religion, faith, tradition, art, science, literature etc.) and functionally integrate and maintain a community, and it has no grades. Not in the quality but its difference is to be found in its variety. In this region of prejudice it is particularly important to emphasize, where you can double or even triple identity, people thrive. But it is difficult to bear the otherness of others. This is what I could detect in the cross-border region (in Hungary and Romania in this case) during my work. 22 years of teaching as a lecturer at the University of Oradea Partium Christian, but I was lecturer for 15 years in Hajdúböszörményi at the College and also during my job at the University of Kossuth I gathered over 50 years of experience. Of course, in practice the two concepts are mixed, as well as financial and technical values are also products of the spirit and vice versa. The spirit is grasping the civilization.

You can not look away from that culture and subculture are the social consequences of this at daily level because of the coexistence of them are functions of the intellectuals and policy. If we expand the inquiry in the context of globalization, it has been found out that globalization, national consciousness are the bound the layers of civilization culture and values in the 70s that (Escarpit, 1973)

The multi-cultural diversity, positive lighting has started a discussion in another way: what does globalization and European unification to the national cultures, do they strengthen or weaken them? Is there a globalization civilization, can the differences be preserved in it? (Gombár, Lengyel 2000)

### **"I am Hungarian, but in European ..."**

With Attila József I think and feel along the same. No problem to be a patriot and a citizen of the world at the same time. This does not mean that I do not understand its dilemma, who otherwise see and feel this. During teaching history of sociology I realized that from the 18th

century there were proposal to the Republic of Europe. (Henri de Saint Simon, 1963)

But also for the history of Europe we can see: traffic moving away and toward has been changing over the centuries. In recent years, Europe-books appeared lively and exciting, anxious and hopeful lines at all describe. A serious says that, for example, that if the European Union was not created, calling into question the existence of generations have been born. Yes, the longed-for peace and this caused a great value. The current issues and the accelerated changes – behind which there are the changes of attitude obviously missed the sense of danger is increased – elicited activity professionals and curiosity. The professionals pour over the books. How to transform the lives of globalization? (Anthony Giddens, 2000) What amount of globalization can a human wear out? (Rüdiger Safranski, 2004) There are some who talk about the history of Europe. (Jacques le Goff, 2003), others show off the diversity of Europe (Emma Hartly, 2006).

Similar and together with its contradictions it is still remarkable the interest of Hungarian professional in ideologies and events of national and international twists after the democratic transition. Two analyzes made me think, written by two respected professionals. One of them is the “Dimly by the Nation (György Csepeli, 1992), and the clever and witty Proletarian Renaissance (Hankiss Elemér, 1999).

They help us to understand the historical path of nationhood and the thrill of international phenomena, the controversial organization to accommodate the connection of domestic phenomena. In the study of Csepeli, 56% of the respondents considered it to be part of the nation, but the nation was not in seclusion or jealousy. 55% considered both directions as reality and 36% predicts “becoming more international” the years of the democratic transition (Csepeli, 1992, 155)

I find it very typical of the changes and during their interpretation, evaluation the changes in the professional vocabulary. Even dared to interpret the phenomena of the world in the context of modernization 10 years. Center-periphery, organic-inorganic evolution, adaptation, copying, civilization, culture concepts capturing the process by which putative modernization, change, progress. We can capture the same with these: pick up the pace when processes involved in the world, you should follow the foreign samples. As a condition of social skills, functional institutions, attitudes change and changes in the quality of human relationships.

The modernization has been forgotten, we have not even understood the postmodern and globalization and we have already arrived to globalization. The dominant opinion is that there is no other alternative. Global threats need to be addressed, which are a part of nature threaten (cooling, warming, famine, disasters) and other causes of them ourselves (overload, over-consumption, bad habits, deviance, prejudice).

We should face them together. And I say with this that globalization is not just among/over transnational economic institutions, but prior to the ecological problem and pursuit of cultural, political issues are beyond the scope of nation states. It is accompanied by terms such as multiculturalism, global solidarity, world society. Besides, the maintenance and management of diversity as a value worthy of preservation of national characteristics is also emphasized (Gombár, 2000).

The findings became public property to the state or nation is too small to solve the big problems and the region is too big for the small town community affairs layout. This discretion, recognizing also raises the chances of a wide range of solutions. Some people dramatize and there are those who idealize the "social world" chance. There is no doubt that a new paradigm of risk is also a challenge. Our region is complicated by the fact that not only its external but also its internal situation is essentially unchanged.

Therefore, we thought that, if varied, but we have to speak about the domestic political changes. We enter a shaky ground as a sociologist because we are no experts. But you do not have to go into such depths.

*The first question is, why did the state socialist system break up?*

The breakup of the Soviet Union, the international orientation change associated to that, globalization itself is a serious indicator of changes. There is certainly much more difficult internal events occurred. As so often, social tensions and troubles do not predict the explosion. The inefficient economy, a stable existing poverty, deviant phenomena, enforced force communities limitations, the need for national identity and independence, the deterioration in the standard of living, the desire with a democratically furnished political system in several other states unexpectedly and quickly crossed the radical reform ideas and brought a change of system. The book of Kata Beke "Jesus Christ we won" reflects surprising and overwhelming in terms of responsibility.

The society hoped for a rapid and visible change. We already know by now that it's a more difficult birth. The lack of domestic capital, the deficit of political culture, concept confusion, mass and become persistent unemployment, homelessness, suspicion and parry and distrust have resulted in a controversial outcome. Today, I see a serious problem, but excellent and knowledgeable people give a meaningful analysis of the many aspects of a divided homeland, shared camps of intellectuals. In any case, the lack of love reduced solidarity, lack of security decreased confidence, lack of health and disease took the life of society, the power and hope. A lot of people moved away from public affairs in below and also in above what is a more serious issue. The society is tense and tire, the burdens afflict the weak in hardest, according to many the society was left alone.

*The second question is how the democratic transition happened?*

We mark the trends only. In the economy the primary driver of the middle class market economy started stumbling and based on private ownership of capital with the cooperation of the international investments. The political system is essentially a transformation: based on multi-party system, with free elections a democratics system of institutions was launched. The changing citizenship appeared in the changing structure of the society (we call them entrepreneurs in the vernacular). It happens quite often that it has become almost compulsory business capital and intellectual capital. Along with this, a new layer of wage workers is formed. If it is the good expression, the term "social transition", we mean it, so that everyone lives at a modest niveau, dignified way, everyone can enjoy their lives, it is by no means occurred. We could talk about culture, but this requires a more ambitious analysis. A lot of the bad taste experience, there are concerns that it becomes an instrument of policy, but at least they do not understand each other's language.

The course "Culture, tradition ..." was the last part of the short course program and our conversation was put in because is culture the of culture of behaviour as well. The sociable behavior - the etiquette - makes it easy to contact, it regulates behavior. We can fit into the society with that. Of course, not everybody does it either because they cannot or they do not want comply with these habits.

By the analysis of etiquette books Elias presents brilliantly and wittily presents - from the Middle Ages to the third of the 20th century,

how to grow a shame the people of the threshold with the need to meet other people. All this is illustrated with the analysis of hundreds of etiquette books of several hundred years: table habits, eating, using the knife and fork, wiping the nose, spitting, in the bedroom behavior, due to the natural needs of the public. We learn how to sit up to greet someone, to converse (Elias, 1987). In this sense, his view of civilization specific changes in human behavior. In all cases the specific hierarchy of the given society can be recognized in these.

It is incredibly interesting in this respect to flash from Hall: The Hidden Dimension's work, which shows what the Germans, the French, the British, the Japanese and the Arabs are like? The cultural difference between thinking patterns and also inherited traditions of other peoples become clear. The author is able to present the social background of the spatial dimension, illustrated with centimeter accuracy the distance between people. It presents a confidential, personal, corporate and public distance intricacies and importance. (Hall, 1996)

While we humans are much more alike than different, exciting and ingenious features to see the differences between peoples and nations of the behavioral culture.

The today's problems of behavior, the rough voice, aggressiveness, lack of respect and intimacy, impatience and condescension reason to love this word.

Part of the phenomenon is the communication and the mass media influencing it. Without contacts there is no social coexistence. So I thought that you review and understand the verbal and non-verbal communication, both in terms too. The Szó-beszéd (Alan Pease, Alan Garner, 1989) and Body Language (Alan Pease, 1981), a humorous and witty examples, illustrations of us also took the daily happiness and joy.

We picked two elements to analyse: the holidays and gift giving. The first one because it would be difficult to endure the troubled weekdays without refreshing holidays. The recharge and recovery, so valuably spent on leisure and entertainment, recreation awareness is an important value. After all, people do not live to work. The human race is not dropped on its head. They created olidays for themselves. Already in ancient Rome 180 days were recorded as holidays. In the "dark" Middle Ages, there were more than 100 such days. According to the authors without weekday holidays would be like without the long road bettors. (Erdei-Zolnai, 1969)

This is called by the experts the knowledge of feast day: to be able to please others and to receive delight. (Zsuzsa Ferge, 1984) There are anxious voices that now emptied the holidays, dominates the sky and the sight freelance, there is little empathy and no real happiness.

Love is the part of the celebration, gift giving is a message, a gesture of attentiveness as well. Throughout history, many types of gifts appeared. These include: a mandatory, formal, polite and, finally, the heartfelt gift. The latter is regarded as a source of true joy.

### **"Stroking the youth's head .."**

The following are because of the course "Opportunities of volunteer work and ..." we were thinking in terms of youth, however, that the child is unavoidable society and the youth inclusion and understanding of the political system in our writing. From the recent history results: youth focused media assumed the responsibility and effort, which help them to become an adult from child protection to bringing them into position.

If we are talking about intellectuals candidates - and people living on both sides of the border - then their personality formation and the preparation for the reference is an obligation. It would be nice to know as to promote their future, those in power will ensure this future. After all, we are talking about the intellectual elite of the coming decades. Their personal self-knowledge, identity also depends on what they support them in this. For us it does not matter what we leave them. Will they "said our sainted names with blessing prayer" (Petöfi) or we should pray that "the offspring as they grow, do not curse the cemeteries" (Tvardovszkij).

History did not spoil neither the children nor youth. They came straight from childhood to the labour market for centuries. They were closed into the family profession, were forced to produce and to consume. We know from the Hungarian studies that a third of them has no chance at all because they are not marketable. (Gázsó-Laki, 2004) We think that it is time to make them interested in the arrangement of things, their self-help, political decisions to urge their behalf. It is therefore important to know how they feel, see if the goals are achievable, have a vision for the future, why are they away from public affairs, why not interested in politics (in the sense of the polis)? These things matter in recent research (Ifjúság 2000, 2004, 2008).

In our brief summary we discuss the following issues:

- on childhood and youth in the demographic structure,
- on youth sociology, international and domestic research on youth,
- the socialization where we become social creatures,
- that is passed in socialization: values, norms, roles,
- the political system,
- finally, on the civilian thinking, volunteering.

Those who are familiar with the art of the social problem as they face them, their professional colleagues standing on top picture would probably be more authentic sources than I could a day be part of today's Hungarian families, which come from and where unwanted children. They have better insight into the formally "intact" families care as well. It would be great to inspire these practitioners to seize a pen at times. We could increase the range of intelligence tests. Maybe they could integrate into the highly anticipated academics and intellectuals attend the training. And much more organic coordination would be needed - because of the good examples.

### ***1. Childhood***

The demographic structure – especially the distribution based on in the age and gender - is interesting because biological-physiological differences had social consequences. I do not want to speak about them, but the fact is yes to changing the history of mankind. *gyermekfelfogások* lived, but it essentially started to be addressed by researchers from the 60s: Aries, Pollock, Piaget, Erikson, and many others. In the Middle Ages, e.g. half of the society was child, yet they could not captivate the interest of researchers. Now a controversial issue, whether it was a childhood at all and, if so, was it good to be a kid? The dominant answer shows that the answer is no - to both questions. It was the principle that the child should not enjoy childhood, but also to endure and survive. After a long babyhood they found themselves in working life.

The high standard really exciting studies of the textbook "History of Childhood " convince you that you can not watch today's standards at the time the parent-child relationship. The child was a burden and endangered the life chances of others. So many people died. In the 17<sup>th</sup> and 18<sup>th</sup> centuries 169 out of 1000 infants died at birth. It was also said



that 33, or even 90% of the children died before the age of one (Pukánszky - Vajda, 1998, 3210). Along with this the birth was a central event of women's life. But the recognition of children's needs, understanding, compassion has just happened. As it is written, not the parents' love, but the emotional maturity were missing in an age, when the adults met too much brutality. The trend eventually have a rapprochement between adults and children. The end result is that the child has become a source of joy (Pukánszky-Vajda, 1998). Thw women's issues, the relationship between gender and parental roles of science had to be mature enough. The national studies multiplied beyond those authors mentionesd earlier.

The child's image and perception had walked a long route in the history, and made it from the ritual child killings to the declaration of international children's rights. The New York Convention on the Rights of Children is a milestone in the realm of declarations to use a cliché.

## ***2. Youth and youth research***

I know from my peasant grandfather that being young is not a merit, but a state. I just did not know and he either that a sociologist lost in him. Statistically, of course, easily definable, who is young. Generally, it is of the same vintage, macro group, which is between 14/18 and 30 years. Different rates and population are very important and typical life of a society with the birth and death with the periodization. The interpretations are diverse, multi-disciplinary national territory as well as the youth. I will look at the list of demands:

- unit-looking macro-social group,
- the sum of the same vintages,
- independent of social class
- According to the breakdown of society in differentiated groups (gender, age, status, etc..)
- transition from childhood to adulthood,
- common carrier material combined experience,
- symbolizing the renewal of the social layer,
- new consumer class,
- biological, physiological, psychological, and social status. (Mojzesné, 2002, 8)

People often deal with the youth employment, when something is wrong with them. I do not share this view because in this case the "wrong" is with the official society that does not take the time to realize that the young people do not feel good about themselves. Elias saw straight in 1938 the situation - of course, at the time two powerful European dictatorships - that throughout history: "Compared to today the distance was small between adults and children in. Today, regulations and rules so closely intertwined rings of people around the social life of human habits forming censorship and pressure so intense that the child is growing up the only alternative: either to submit to the shaping of behavior required or socially excluded from civilized social life" (Elias, 1987, 283).

Obviously, there are detours in the socialization of the emerging generations, judging the situation, hence the author. But they still dominate the first half of the 20th century. In any case, become more open to the world, the growth of alternatives, the accelerated pace of life and adolescence, with a longer, following the pattern classified the young people as role models. The place of origin of the power has been reduced and also the distance from social groups. The other has been in contact with adults. The role of family life and freedom have changed. The autonomy of persons has increased. Changed what they feared and what they believe. The lesson has been a condition of her position and job. Extensive institutional socialization. The youth group became opinion leaders. A number of researchers in Europe have been talking about the 60s from middle class shift. To do so, led a long way to go. Where and what kind of problems were brought to their attention, with lightning speed picked up on the basis of the political and scientific interest in them? German researchers concluded that a new youth has formed, which no longer means simply a "supply" problem, but also independent generational groups. (Gábor, 1992)

Obviously a new social background has developed in the world of modernization, characterized by the same phenomena, but sparked makers in specific reactions. Youth sociology was born everywhere.

In America in the '50s the university education structure was outdated, the ranging deviance of the children of immigrants, youth's strong desire for peace, dissatisfaction with the giant corporations, the need for more private life triggered the spectacular discontent, which had to be answered.

In Europe in the '60s to be problems to be treated later. The previous - post-war decades - had the same spot against a traumatized youth itself.

They were the fatherless generation, but with no financial worries. But capitalism also marked the years turned out to be a mixed sour cream. The recession, the economic downturn caused serious discontent among the students. The political overtones intensified. No one believed that the last 35 years - showed the slogan that the student movement was not only unhappy with the power, but the parents as well. The German and French students and young intellectuals banged on the doors of the bourgeois society.

Youth research began in Hungarian youth in the '70s and it is constantly present since then, but there is no way to outline the details here. The big names of our profession indicate the importance and the power of interest as well. The deteriorating quality of life, the disintegration of families, the average closed personalities to college access limitations, although extensive basic school learning, but it was very high attrition. Overall, despite the politicized social life of young people left the foreign policy.

Details are outlined of the Hungarian youth studies the arch of which shows that the assumption that loyalty to the generation born socialist system, a presumption of dedication, has not been a reality in the 80s. In particular, they lacked the personal freedom and autonomy. The big research questions in the era following the democratic transformation was that the winner or loser of the changes to the youth and the dominant response (in the longer term, apparently) in the past. According to the deteriorating situation and circumstances of each factor. Unemployment, income, housing, learning, life and work second chance not comforting. And the hope for the future was also fluctuating.

In the 2000s the three large youth research questions show that both the researchers and the decision makers consider the future of the youth as an important issue but only slowly and transformed through the solution of problems to political decisions. To date, there are signs that the jury is still out - as an active participant in the youth or social media crisis of the society. Otherwise impressive "of diagnosis," were representative research, which does not narrow the gap left in the last decades of youth studies. This is good. Just to mention the most important ones:

Youth Sociology (Sükösd-Huszár, 1969)

The Hungarian youth in the eighties (Békés, 1984)

System Change and Youth (Gázsó-Stumpf, 1992)

Civilizational paradigm shift and young people (Gábor,

1992)

Youth in the New Capitalism (Gazsó-Laki, 2004)

Ifjúság in 2000. 2004. 2008. (Szabó-Bauer-Laki)

It would be worth to show the results of this research with a lot of data, maybe the consequences of three major researches collated. This will be the task of another study. From our point of view, it is important to flash that in 2008, what was the social wellbeing of 15-29 year-old age group. Compared to the previous two research it appears to be deteriorating. About the economic situation in the last 10 years: according to 84% the situation was deteriorating, according to 13% it was unchanged and 3% saw improvement. 80% see the deterioration of living standards. The perception of personal life was a bit better than that. However, very low interest in politics. 60% of young people did not care. The vast majority considers that the politicians do not care about the youth's opinion. With the two previous researches this was the case as well. (Szabó-Bauer, 2009, 107) It would be desirable if they are shown to the west of the current research aspect, which is not a problem, but look at them as a resource.

I also asked the students of the course myself. I asked them to indicate three social problems that affect the youth (both sides of the border), and proposals for solutions are discussed. Based on the frequency unemployment and deviance have been in the in the first and second place reverse order of the two arena. The recent nationwide study of the most pressing social and youth as a problem. 3rd place at home with the employment, poverty, aggression over there with a majority of prejudice. We can note without the intention of generalization that these young people are living in the society.

### ***3. The socialization***

Where is this happening to them living in it? It is a process by which members of society are born of generations is called socialization. Handbooks describe the essence of that better than me. Therefore I briefly summarize the important moments of socialization. Here we become from biological species to a social creature. Introduction happening in society, one's personality, sense of identity, assimilation of culture formation. I consider the "Lonely crowd" by Riesman as outstanding, which gives a historical overview of how to develop this type of venues and different ages. Traditional societies and controlled by the family of man (and society) tradition socialize. The classical

capitalism controlled from within the school and the individual enters a scene. In the 20th century the man is led from outside and the mass media gets an importance space. Here it becomes important to meet the needs of others. (Riesman, 1973)

I consider as an important help the statements of Tamás Kozma in his book “Knowledge Factory” that socialization only partly means integration, it has a personalization part as well (Kozma, 1985). Finally, the domestic profession unique theoretical work on the subject mentioned the “Socialization” by Péter Somlai:, which denotes a process of transmission of culture and socialization about the scene or the traditional Irish way (Somlai, 1997). I myself agree to the classical division of spontaneous and institutional/family, school and other organizations/scenes, but – also also learnt from Riesman - incorporating the mass media and my thought is that cultural institutions as a whole is consciously socialize. Finally, socialization continues throughout our life, and its purpose is the social integration. There is also disaffiliation and re-socialization.

#### ***4. Values, norms, roles***

After that - knowing that adults become difficult - waiting for a response, what can we learn about the socialization? Here's the answer:

values  
norms  
and roles.

For the first factor, the value is certified by the cultural majority principle. Put simply, any pursuit the things I want to perform, live. Because according to this financial success in America (Merton, 1980), the eastern culture of the family. But learning the art of love, friendship, etc.. asre such values also.

The norm is a behaviour rule, which designates a result of peer pressure and observes that society (group). It can be a written rule that means a legalrule. It can be a moral rule, which authenticates and punishes breaches of a community. Religious belief is based on the rule. Conduct (toilet) rule or custom specification can control. Finally, the fashion rules, which in this case require or expect the appearance. Always when a new value is displayed, it is established safety standards (e.g. private property).

The role is a summary of our status, requirements for position (e.g. a doctor of medicine). General contractors for uniform, stable role in parenting, children, casual or occasional role e.g. if we become shopper

or as witnesses. Why is it important to speak about this because it can carry more of a role and this role confusion, role conflict and even result. How to identify and unlock a part of our everyday lives. The pressure group norms and respecting the role of people appointed by Aronson as conform.

### ***5. Politics, political system, civilian behaviour***

I use the term in the sense of the activities carried out for the "polis". I could call it is a matter of public policy, a form of action, advocacy mode, the impact of the leaders of the society as a whole. Today, the practice activities are designed to reach certain groups in decision-making positions and exercise dominion. The Weberian sense of domination, the State in the exercise of power and about the political culture of democracy and dictatorship we just mentioned in order to get that affect dominance of the state and the market, but independent of it civil, self-motivated organizations and ifjúságpolitikáig.

The civilian behaviour is not from the state, or even independent of it but the citizen's right to voluntarily take part in public affairs, without compensation glad to service the public good. This was recognized in the Hungarian political past, but forgot. Not only possible, but necessary revival of their own and all that in order, and those who suffer from it can not be sufficiently satisfy the market needs. So distribution correction, social control, advocacy, strengthening solidarity in the task. In Hungary today, the number of associations and foundations is 50 000. So many civil society organizations, and 15% of the youth of this kind, particularly religious, sport, leisure, culture profile (Nagy Adam, 2007, 123). Stand next to a good cause, to be non-profits, civil courage and undertake to serve the common good in a democratic society developed attitudes. That is why this is so important to raise, discuss, practice among young people.

The civil society can also start from the bottom in iur slowed down and "value messy" world. It should shock us to the morality of honesty people care to private affairs in public affairs closely. Depends not only because they have been away, but part of the rule by the decision makers.

But we have to do a lot for that. In Europe this process is known as youth work. In Hungary it was argued and suggested that youth policy should be added. Some affirm, other are against it. Intermediate position to be a school subject, or perhaps interests or maybe voter education. But maybe we should pursue a policy of continuous

dialogue with youth – about everything - equality of recognition. (Kátai, 2006). It is not enough to learn the survival ability in the forms of self care, avoidance of hazards. As the experts say, mature adulthood is not connected to an exact age.

It's not easy to start, because today's youth see themselves otherwise and the world of the adults. their public participation is crushing, while its developing is important. They do not believe that they are needed, the experts say that they do not see the point.

This is a thought-provoking study, accordingly sketchy. But perhaps helps us, who are committed to social issues and youth entrusted to us that we try to work together in our profession for their interest, perhaps for them and with them, of course.

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## **ABOUT IMPROVING SOCIAL PEDAGOGY STUDENTS' COMMUNICATION SKILLS**

### **Abstract**

Communication can be described as a basic skill in the social professions. This paper presents the ways which an educational youth worker needs to communicate both orally and in writing as part of his or her daily work. The paper also discusses certain special features in the language use of such workers e.g. special vocabulary or phrases. Besides, the paper gives several ideas on how to improve a social pedagogy student's communication skills. These exercises aim to improve general communication skills, communication with clients and their family members and, last but not least, with the surroundings of a social institution.

### **Introduction**

Human communication is dominant place among the factors playing a role in creating the proper skills to the destination of a communication, the communication partner. The communication process is to achieve its full only by the person or persons receiving the statement. The communicator seeks the attention of the maintenance, creation of communication will also be influenced perception itself is involved in the communication process concerning parties. The social educator is not an easy situation. Every day, people in distress, children, adults and older people alike to understand words. However, the work is an essential part of the preparation of legal documents, correspondence with various organizations and the writing of applications as well.

Today, there is huge demand for increasing the effectiveness of communication skills. In the following communication we examine the

role of language in practical terms, because of the social pedagogue basic skills of communication. A good social pedagogue otherwise speak to clients, the relatives and the environment. Try to find common ground with the colleagues and professionals working in the institutions and the decision-makers of the city leaders. A well-chosen communication is not just verbal expressions , but also extends to the written level (technical reports , protocols , applications etc ) . Communication because of socio- mapping seems essential teaching assignment because students must be prepared to communicate effectively.

In the following, an overview of the theoretical framework for the communication of social pedagogy . Nowadays there is a great need for the development of students' communication competence , communication skills this is shown in the second part of the thesis.

### **A specific technical language**

The socio- technical language specific language, specific slice of the language , not a separate language . "The terminology is a social language version that intra-and inter-cultural language version at the same time " (Kürt 2010: 13). The general terminology combining the characteristics of the particular language vocabulary, syntax and pragmatics of the professional culture. Extra-linguistic factors, situational context determines the linguistic forms assigned to say (horn 2010: 11).

The language of the workers may be described in the following contexts (Kurtán 2010 : 15 result)

1. the scene of the first language (conference room, children's homes, workshops , educational institutions, etc.).
2. different speech situations manifesting activities (eg e-mail, reading the literature, discussions with clients, etc.).
3. the typical text types (forms, phone messages, notes , recommendations, applications etc ) ..

Language used in the communication, the communication can be described on the basis of those involved: workers talk to each other, the conversation may flow between workers and interested laymen. The professional specialization is substantially different in the two cases, because otherwise communicate with each other by two colleagues as an expert and a layman, for example workers and a relative of the client. The reports do not show up equally on both parties, the readiness of other levels as well. A specialist (in this case the social pedagogue) and lay (ie the client or the client's relative) communication relies on the plain language how can the technician to transfer the necessary information, the student knows how to clearly communicate the necessary items.

The socio- professional speaking community as they represent a professional culture in which professional background knowledge play an important role. Characterized on the basis of each language and non-language -speaking communities Categories:

1. professional speaking community of shared objectives are widely accepted;
2. members of the community they built them in the communication mechanisms;
3. these mechanisms are primarily used to obtain information and provide feedback;
4. the community knows and uses to communicate the objectives of one or more genres;
5. in addition to specific genres are also specific lexicon syntax;
6. the members of the relevant community of discourse conventions, content and text management experience, knowledge of the (Kurtán 2010: 16).

Examination of socio- professional communication must take into account that the social status of social pedagogy , the role of the context of the components of the communication situation according to how it behaves . Of socio- technical language use constitutes an interaction trial or to discuss a problematic case . Interpersonal communication takes place between two or more people , for example . workers talk to each other , talking to workers and clients . The communication between the organizations in our case means that in relation to other social institutions are social institutions. Communication within the

organization regulates the inner workings of a particular social institution (such as a temporary home for families , child protection services etc ) . Each institution shall draw up its own rules and communication channels for their operation . Outward communication of the organizations studied , we observe that the social institutions to communicate with other organizations , eg . government, state administration representatives. Collecting, analyzing and processing information tracking changes affecting the main goal of the institution . The social service to communicate with its customers , the so-called . clients and their families . In this case, the goal is to provide information and authentic information . Communications should be adapted to the student's level of knowledge , physical and mental state.

The interaction with other participants , the host of the heard or read interprets the language skills , background knowledge and using knowledge . In reading or listening comprehension nor passive process as it compares to what you read or heard to date knowledge of , looking for specific information or seek understanding . Meanwhile mobilize linguistic knowledge , separates the relevant and irrelevant information , recognize signs of cohesion.

The Youth workers often require special skills also need to mobilize that support new requirements. Often be short, easy to understand sentences formulate only provide the relevant information. Some prominent roles information often has to tell . May also occur in the use of non-verbal form of communication, for example . images, data , tables can also edit

The communication of social pedagogy based on the summed goals of speaking the following groups (Kurtán 2010: 19 result):

1. general statements, information: In the past year ... client visited our institution ... case dealt month. The collection ... ... offering value received.
2. Requests , instructions, proposals to the speaker (social pedagogy) an action to try to persuade the listener We recommend that ... Let's examine it ....
3. for the commitments of youth activities and services. promises, warning: In the light of the means test to...

4. expression of youth attitudes utterances: We regret to inform you that ... I'm sure that ... (this is for the benefit of the child ) .
5. the situation is changing utterances , for example. appointment, termination I appoint you to this day...

The goals of speaking when validating the message form is closely related to the content . The professional communication this is of particular importance, since such content must truthfully and accurately communicate with clients in a way that is comprehensible to them as well. Professional communication is very different characteristics in the two professionals, two social pedagogues that conversation.

The social pedagogue written communication of different genres can be distinguished, but each genre characteristics are determined by the institution and the profession together . Different form other content expressed a Protocol, a formal letter of invitation or a report. The genres and professional media is constantly changing, professional communication appeared to fax, email, sms and new communication media.

The issue of socio- communication thesis basically approach (Bisztricsány–Kálmán 2007 ) on the basis of the social institutions of communication guidelines.

The communication education in a number of manual and training guide can be found (including but not limited to, eg. Jonah Cs 1998, 1998 Bánréti , Fercsi Raatz , 2006 , 2010 Hairy, Blonde, 2005 N. Horvath 2005) . These are primarily high school students were written on the assumption that the communication practices appear as part of the high school requirement. Lacking in this area of social pedagogy and professional requirements, taking into account methodological consistency validation work. In this paper, I look through the communication of social pedagogy , while - about a transverse aspect - the social educator students continually customized communication techniques are introduced . In my work I always try to give you ideas to use in social pedagogy to improve the students' communication skills.

Of socio - one students in vocational training in the subject matter of the communication. Students in middle school years, they have learned the basics of communication, so during the course of these skills can be built. In addition to theoretical courses high emphasis on practice , practice communication techniques . The basic communication practices are expected to experience for the individual lessons and experience to be built, and paid a good mood, and activate the

participants.

## **Communication practices**

### ***General communication skills***

Communication is not only the fact that orally or in writing our thoughts in public . Not only it is important that you say or write , but also how. The communication way up several times as well as the content of the communication.

Essential communication skills of youth for the connection creation, collaboration and reasoning, the ability to talk to children.

### ***Exercise 1***

Experience in preparation of the students will review the characteristics of each style layers linguistic means of expression . Assigned to the main types of texts and vocabulary, sentence making and editing the text tested.

Then the students work in groups. Each group assessed the same theme. There will be conversational , academic, journalistic , formal and rhetorical style text title for the homeless.

As a continuation of the practice discussed what it was like to work in groups. Were they able to work together? Who was the voice of taxes? How to change the communication factors?

### ***Exercise 2***

If the text (speech or writing they transmission) are intended to be a problem analysis, presentation make people think about it , a justice tries to convince the listener (reader), the analytical type of persuasive text comes to the fore.

Play a scene in which a father and son talking to each other ! Both want to influence the other.

Scene title: Bálint you want to choose your friends

Act out the scene between mother and daughter.

Scene title: Barbara you want to choose your friends

How the meta- language tools supplemented by verbal communication? Why was the communication situation? After the scenes discuss how manifested in the opinion of the participants and their facial expressions (Bánréti 1998: 22 nyo- mán).

### *Exercise 3*

Tell me an interesting story ! Turn so that the individual parts begin with the following words:

*Quickly ...*

*Softly ...*

*Immediately ...*

*Careful ...*

*Suddenly ...*

*Fortunately ...*

### *Exercise 4*

Members of the group pulled a proverb. Proverbs related to the goalie have to tell the story from which the listener it must know the proverb. The exercise is the verbal expressive language development, promotion of creativity. At the end of the exercise jointly evaluate and discuss which method was the best performance and best story.

### *Exercise 5*

Members of the group receive photos meta- analysis of the means of communication. On the pictures of famous people or ordinary people can be seen. The exercise is designed to provide the students can interpret non-verbal signals.

### ***Communication with clients***

To have a healthy relationship exists between workers and clients need different basic communication skills.

Listening and hearing ability decisive role in professional success. A heavy silence; acceptable or less of student preparedness. The development of the active listening and passive listening can be distinguished (Szabó 1997: 162). Passive listening is rarely in professional life, and therefore turned our attention to active listening . A good listener (in this case a good social pedagogue ) is able to open, create atmosphere of acceptance in which people feel free to talk, do not feel any rejection or hostile attitude. The most important advantage of good listening to a lot more information comes to the student. The

student can "read" between the lines, the gestures, from the context can be a valuable conclusions can be drawn. The social educator is able to fill in blanks left by the speaker, white spots, it also hears what the speaker (client) deliberately left vague.

The most interactive listening: listening to each other mutually in discussing an issue. The social educator for one of the most important information gathering silence (Szabó 1997: 169). Meetings , participate in discussions , get these important information. However, when listening to this kind of interactive communication is a partner talked of as many as possible in this way to get more information. Obtain more and better information, as well as anything which the partner had not intended to say .

Youth workers certified by the appropriate neutral behavior, not to frighten the client curiosity.

You need to communicate with the clients, so-called. " Echoing" or empathic listening (Szabó 1997 : 172 ) . It may take priority if you want to bitch about the client itself, since it is easier to process conflicts. In these cases, an empathetic attitude can be the starting point of the speech partner gradually be channeled towards rational thinking.

The empathic silence is another version of the technical problems linked to (Fercsi Raatz , 2008 : 44) . In this case, the partner tells a difficult to solve the problem with a professional and will come to help. The solution to such conflicts of supervision also helps

In any case, silence is essential for your feedback . A good social pedagogue patient listener. The speaker leaves no time to express your thoughts. Does not break in half at every turn, but face games, a parenthetical word confirm his words. If necessary, assist the speaker issues .

### *Exercise 1*

Successful communication needs to be assessed in the discussions right time . What do you do if your client has been closed to hozakodik topics , and they can not meaningfully discuss the current issues . How , what words can further boost your conversations?



### *Exercise 2*

In addition to the substantial length of the meeting time and place of the election . When (how much ahead of schedule ) would be the one living at home and in touch with his clients for that outing made?

### *Exercise 3*

The individual or collective form of communication is primarily determined by the subject. The retirement homes are private room exchanges. The need to communicate the news to the residents of the institution?

The church retirement home building renovations begin. The inconvenience will affect everyone. Who and how to tell your residents?

Serving lunch to the homeless less can give. The need to communicate with stakeholders?

### *Exercise 4*

Observe your own listening habits ! Be patient listener ! Pay attention to the communication of metadata during playback. The private life when the empathic listening live tool?

### *Communicate with the relatives*

The most important element of communication associated with that for a vital relationship with the family.

### *Exercise 1*

Institution with one of the families of those interested in family . Performed the conversation, or describe the text !

- a) an exchange of letters
- b) telephone conversation
- c) encounter

### *Exercise 2*

The theme of the planned facility residents and their relatives to speak to a joint program . Into small groups. and act out the scene!

### *Communication with the environment*

In the context of this environment is to all those individuals and official bodies who are in close proximity and can be found in the same institution and / or in connection with the operation are working (Bisztricsány Kálmán, 2007: 16).

The environment should be kept informed of the institution 's work and life of the residents.

The institutions strive to integrate into city life. This fact of the communication message is that the institution is indeed part of that (residential) community.

#### *Exercise 1*

Year institution also organizes the traditional Christmas concert. The concert choir performs the institution, as well as guests arrive . Formulate the above news a flyer and poster for the local newspaper.

#### *Exercise 2*

ccumulate any occasions when a longer time before more people are talking about.

#### *Exercise 3*

Working as head of the institution, and the institution renovation work was carried out during the past year. The work was done under difficult circumstances.

- a) Count the difficulties of the past year, the local newspaper reporter.
- b) Thank you for your work colleagues and perseverance of the year-end ceremony.

#### *Exercise 4*

Presentation should respect the institution of the current project. Detects the audience 's attention wanes. What catches alive to re- seizes the audience 's attention?

#### *Exercise 5*

Invited to give lectures for high school students. How to build up the relevant details? Make a sketch!

Topics:

- a) *There are no drugs without hazard*

## b) *About the AIDS for young people*

### *Exercise 6*

The residential drug rehabilitation institute of trees have been planted in the city. The townspeople were involved in the planting. Report on the event in the local newspaper.

The written communication will contribute to the success of spelling rules is described . For the development of written communication for spelling Information repetition and practice the spelling as well.

## **Summary**

Communication is the tool of social pedagogy, which is why the students are useful for the development of communication skills training. Must exercise both oral and written communication genres. The communication of social pedagogy was used to image the preparation of students as among the students a lot of uncertainty in choosing the appropriate form of communication. However, the phenomenon full circle to discover further research is needed: seems the most important task of collecting oral and written material. Then we can provide more targeted preparation for the future on the basis of experienced professionals from within the individual scenes differences and similarities.

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## ***Social pedagogy – scenes***



**Szilágyi Györgyi – Gombik Judit**

## **ROLUL BISERICILOR ÎN SISTEMUL DE ASISTENȚĂ SOCIALĂ**

*THE ROLE OF THE CHURCHES  
IN THE SYSTEM OF SOCIAL ASISTANCE*

### **Rolul bisericilor**

De la începuturi, creștinismul și-a însușit ca una din misiunile sale esențiale activitatea caritativă, fundamentată pe imperativul „iubirii” și a „întrajutorării”. Originile acestor preocupări apar consemnate în practica bisericească tradițională iudaică. Primele documente creștine care atestă preocupări constante în acest domeniu datează de la mijlocul secolului al II-lea e. n. Din această perioadă a devenit cunoscută o evidență a persoanelor în nevoi (în număr de 1500) care beneficiau de ajutor ecleziastic.

Ca date cruciale în evoluția acestor preocupări se cer amintite: instaurarea primului ordin călugăresc cu atribuții caritative (346) de către Sf. Pachomius și construcția de mănăstiri cu scop de slujire a celor nevoiași în timpul lui Sf. Benedictus (480-543).

Activitățile caritative ecleziastice au fost prezente în toate perioadele istorice ca sferă de activitate constante ale tuturor bisericilor creștine, orientându-se spre ajutorarea persoanelor în situații defavorizate (bolnavi, orfani, văduve, persoane inapte de muncă). Se cere a fi precizat că biserica se preocupă de problemele sociale nu doar din rațiuni pur etice și umanitare ci, tocmai pornind de la principiile ei dogmatice, în vederea scopului fundamental derivat din însăși natura ei: „mântuirea”, toate acestea constituind chestiuni dogmatice și în același timp probleme politice și sociale.

Un sistem coerent de politici ecleziastice a fost elaborat în cadrul confesiunii catolice, fiind cunoscut sub denumirea de „învățăături enciclice” publicate în „Rerum Novarum”, în a doua jumătate a secolului 19 (1891) în perioada papei Leo al XIII. Elaborarea sistemului de politici sociale a constituit una din strădaniile bisericii de a-și restabili poziția pierdută, în aceea perioadă problematica socială rămânând în mare măsură unicul domeniu în care dreptul intervenției bisericii era unanim recunoscut.



Biserica catolica și-a elaborat „învățăturile enciclice” pe baza teoretică și principială a ideologiei tomiste. Biserica catolică și-a îndreptat atenția spre învățăturile lui Toma D'Aqino, denumind tomismul „filozofia oficială” a bisericii (Enciclica „Aeterni Patris”), pe motiv că această doctrină realiza armonia dintre credință și știință permițând astfel realizarea sintezei creștinismului cu „lumea”. În esență, acest principiu al armoniei își găsește expresia în doctrina tomistă conform căreia țelurile ultime ale transcendenței sunt realizate prin faptele terestre. În acest sens, în doctrinele catolice rezolvarea tensiunilor sociale reprezintă una din căile înfăptuirii „moralei creștine”. „Binele comun” - conform doctrinei catolice - se cere a fi rezolvat ținându-se mereu cont de realitățile social economice concrete. Astfel, doctrina socială a catolicismului, pe lângă menținerea fundamentelor de esență, se modifică încontinuu , ajustându-se situațiilor concrete.

Scrisoarea papei conține idea fundamentală că învățătura catolică se bazează pe patru principia: modifică încontinuu , ajustându-se situațiilor concrete.

1. Principiul centrării pe persoană susține că unica valoare și unicul criteriu îl reprezintă omul și valoarea umană.
2. Solidaritatea este o cerință de organizare socială care se extinde spre a oferi suport pentru segmentele cele mai marginalizate și decăzute ale societății. Se referă la drepturi și datorii commune care trebuie distribuite în mod egal la toate nivelele societății.
3. Esența principiului subsidiarității este că ceea ce poate fi realizat de o persoană nu poate fi luat de către o colectivitate, totodată ceea ce poate fi efectuat de o colectivitate mai restrânsă nu poate fi luat de o grupare mai mare, sau chiar de către stat.
4. Conform principiului binelui comun pluralitatea socială nu validează bunul orcu. În anumite probleme sociale pentru realizarea țelurilor este nevoie de ajutor, de autoritatea de coordonare a statului. (Ladányi, Papp, Tókéczki; Bp, 1998)

## **Biserică și diaconie în România**

Cu 40 de ani înainte dereforma socială în România s-a realizat modernizarea socială ceea ce în mare măsură a contribuit la destrămarea colectivităților tradiționale ceea ce coincide cu interzicerea puterii. Acestui proces i s-a alăturat secularizarea care a fost avansată și prin mijloace politice, ceea ce a dus de asemenea la destrămarea comunităților

tradiționale privându-le astfel de posibilitatea autoorganizării și autoajutorării în efectuarea sarcinilor. În regimul trecut din motive ideologice nu putea fi vorba de sărăcie, analfabetism, lipsă de adăpost, cu toate că fenomenul exista. Statul se străduia ca biserica-ca o instituție care poate contribui la rezolvarea problemelor sociale să fie marginalizată și nu dorea ca în orice formă și măsură să ia parte la viața publică și politică. Bp. 1998, 14. old) Biserica a devenit întru totul ținta războiului ideologic. Atunci când a avut loc colectivizarea, au fost colectivizate toate pământurile bisericii și clădirile au avut aceeași soartă.

Activitatea din biserici a trecut în sălile de școală. Statul a luat de la biserici instituțiile de cutură și educație. Diversele restricții juridice au prezentat că s-a schimbat statutul și rolul bisericilor în societate chiar și faptul că nu au putut menține nici legislația proprie. Pe lângă diferențierile între biserica ortodoxă și celălalte biserici, trebuie să amintim că biserica romano catolică a fost interzisă. După '89 bisericile – fără deosebire- au suferit pierderi importante în toate pruințele, totuși ca institute de sine stătătoare și-au putut îndeplini misiunea :păstrarea credinței și a credincioșilor hitük és híveik megőrzését. (Egyháztörténet és egyházjog; Varga Attila, 1996 Nagyvárad.)

Baza metafizică a doctrinei sociale ecleziastice o constituie dreptul natural neotomist care situează în centru dualitatea realității, prin care ordinea socială este dedusă din natura transcendentală. Se consideră că bazele ultime ale dreptului natural se cer căutate în diversele forme ale înstrăinării sociale și economice. În această perspectivă, dreptul și legile naturale constituie acele legi stabilite de transcendență, care apar sub forma intenționalității referitoare la umanitate și sunt înfăptuite prin activitatea socială. În această logică, ordinea socială, în ultimă instanță, are la bază dreptul natural, reprezentând legitatea pozitivă transcendentală, iar „binele comun” apare ca derivantă a bunăstării comune de natura transcendentală (Bonum Comune Intrinsecum). În lumina doctrinelor neotomiste ”binele comun” reprezintă scopul ultim al doctrinelor social ecleziastice. Conform acestei doctrine, la realizarea ei participă trei factor: „egalitarismul și echitabilitatea socială”, „iubirea aproapelui” - caracterizată prin sensibilitatea socială bazată pe sentimente sociale pozitive - și principiul autorității. Sinteza acestor trei factori apare clar expusă în declarația papei Pius al XII-lea: „baza acestui deziderat o constituie egalitatea socială, dar acest principiu apare dezumanizat în afara dragostei, al iubirii sociale, și totodată neputincios în afara autorității” (enciclica „Octagesima Adveniens”).

Referitor la problematica egalității și echitabilității sociale, doctrina

neotomistă distinge trei relații posibile:

- relațiile dintre indivizii;
- relația indivizi – societate;
- raportul societății față de indivizi.

În acest sens egalitarismul apare înfăptuit prin trei forme, mecanisme sociale distincte: reciprocitate, legalitate și distributivitate.

1. Reciprocitatea stabilește relația interindividuală cu accent pe egalitarism, ceea ce în sens doctrinar decurge din natura relațiilor dintre semenii egali, prin actul creației divine. Egalitarismul social, ca și concept, a apărut în doctrine în secolul 19, în timpul papei Leo al XIII-lea, fiind prezentat ca un concept fundamental în enciclica „Quadregesimo Anno”, alături de conceptul de sentiment social (iubire socială). În concepția lui E. Muhler egalitarismul social și „iubirea aproapelui” reprezintă în sens doctrinar entități superioare puterii de stat, create de divinitate pentru a se opune creșterii peste măsură a puterii instituționale lumești. În acest sens „iubirea socială” în doctrina neotomistă diferă de „iubirea transcendentală” (caritas), cu precizarea că „orice iubire în ultimă instanță este iubirea lui Dumnezeu” (Quadregesimo Anno). Totodată, „iubirea socială” în doctrina neotomistă diferă de „iubirea aproapelui” prin faptul că depășește domeniul interpersonal și individual, desfășurându-se pe tărâm social. Conform doctrinei neotomiste, iubirea socială desemnează preocuparea pentru colectivitate și pentru bunăstarea comună, presupunând respectul reciproc al diverselor categorii și grupări sociale. Acest principiu este absolut incompatibil cu spiritul de castă și de clasă, iar în perspectivă internațională este incompatibil cu șovinismul, naționalismul, rasismul. „Iubirea aproapelui” este definită ca acel element fundamental al solidarității umane ce-și are baza în unitatea naturii umane, unitate existențială, „asemănarea semenului”, având la bază actul unic al creației divine.

2. Legalitatea (Justiția legalis) desemnează responsabilitățile și obligațiile individuale în raport cu societatea, colectivitatea stabilind obligațiile personale în vederea realizării „binelui comun”. Participarea social politică este considerată a fi o obligație atât creștină cât și general umană (documentele conciliului G5, 31. ). Faptul că bazele principiilor etice creștine sunt de esență colectivă nu absolvă individul de responsabilitate, ci dimpotrivă sporesc obligațiile acestuia. În aceeași idee, papa Paul al VI-lea, în enciclica „Octogesima Adveniens” atrage atenția asupra responsabilității individuale din cadrul comunităților religioase locale la realizarea principiilor creștine fundamentale.

Dat fiind că bunăstarea colectivă este prioritară bunăstării individuale,

ca un imperativ al enciclicii apare necesitatea sacrificării bunăstării individuale în favoarea bunăstării comune, până la sacrificarea propriei vieți.

3. Distribuția se referă la datoria colectivității față de individ, precizând modul în care pot beneficia indivizii de bunăstarea comună. Măsura beneficiilor individuale, conform doctrinei neotomistă, este nu cea „egalitară” ci cea „proporțională”. Astfel, membrii nu pot beneficia în egală măsură de oferta socială, ci doar în măsura meritului personal și a nevoii individuale.

Distribuția adecvată conform principiului etic fundamental creștin, este cea care asigură traiul corespunzător „demnității umane”, chiar și persoanelor celor mai neajutorate și marginalizate social („Gaudium et spes” II).

Un principiu fundamental al realizării „binelui comun” este evidențiat a fi “autoritatea”. În doctrina tomistă societatea, colectivitățile umane și indivizii au nevoie de autoritate, care-i conduce la realizarea acestui deziderat. Această autoritate își are originea în „voința transcendentă”, oamenii dispunând de libertate și voință doar în măsura în care pot contribui la înfăptuirea principiului colectiv (Enciclica „Imortale Dei” 24).

În lipsa autorității, care reprezintă elementul comun al tuturor comunităților, ordinea socială nu poate fi înfăptuită, astfel, „binele comun” nu se poate realiza. În această logică apare exprimată necesitatea autorității de stat. Astfel, tomismul percepe autoritatea statală în transcendență și realizarea ei prin conectarea originii transcendente cu principiul libertății umane. Apare de la sine înțeles că țelurile autorității de stat se cer a fi similare cu țelurile sociale. În strădania spre realizarea bunăstării comune, autoritatea de stat își exercită acțiunea direct asupra asigurării legalității, penetrând astfel sferele sociale în totalitatea lor. Prin urmare, atunci când statul în vederea asigurării bunăstării generale, reglementează mecanismele sferei vieții economice, culturale și sociale, îngrădind libertatea individului sau a colectivității, exercită o funcție în sensul realizării bunăstării colective.

„Binele comun” în spiritul enciclicilor catolice, reprezintă o stare ideală de organizare socială, realizabilă în cadrul unor structuri economice concrete și condiții de dezvoltare tehnică date (Valentin Zsifkovits 1980) semnificând acel sistem de funcționare socială care permite în cea mai mare măsură realizarea dezideratului fundamental - respectarea demnității umane. Acest sistem trebuie să asigure respectarea drepturilor fundamentale ale omului și satisfacerea nevoilor fizice și

spirituale la nivelul cel mai înalt posibil („Pacem in Terris” 57). Garanția realizării acestui deziderat atât în prezent cât și în viitor, trebuie s-o reprezinte puterea de stat și forma de guvernare („Mater et magistra” 57, 65). Ca cerințe deloc neglijabile sunt invocate pacea („Gaudieum et spes” 65, 78), precum și condițiile nealterate de mediu („Solicitududo rei socialis” 34).

„Binele comun” departe de a fi suma bunăstărilor individuale, reprezintă aceea totalitate a condițiilor de viață prin care devine posibilă desăvârșirea cât mai amplă din punct de vedere moral și material, atât a colectivităților umane cât și a indivizilor în particular. O cerință de bază a realizării lui este ca fiecare colectivitate în parte să țină cont de interesele și trebuințele celorlalte grupuri umane și a umanității în totalitatea ei („Gaudieum et spes” 25). La realizarea bunăstării comune, enciclica „Solicitududo rei socialis”<sup>8</sup> distinge trei principii fundamentale: principiul centrării pe persoană, principiul solidarității și principiul subsidiarității. Principiul „centrării pe persoană” semnifică în primul rând faptul că, țelul societății, al sistemului de instituții o reprezintă persoana și nu invers.

„Natura persoanei” pare a fi o problemă controversată în doctrinele catolice. Dacă, conform dreptului natural, cadrele naturale determină existența umană iar natura umană apare ca ceva „de la sine”, un dat existențial, în care determinările istorice, culturale și sociale joacă un rol limitat, secundar, noile orientări ale învățăturilor catolice resping aproape în totalitate argumentările bazate pe principiile dreptului natural, (Joseph Gremillion 1976-pag7-10) oferind spațiu din ce în ce mai vast interpretărilor culturaliste, bazate pe procesul socializării.

În privința acestor principii se precizează că doctrina socială catolică se bazează pe principii teologice, în sensul că ființa socială presupune o persoană creată de Dumnezeu, a cărei relație primordială este transcendentă, iar țelul vieții, obligațiile, în ultimă instanță, sunt tot transcendente („Solicitududo rei socialis” 72). Conform tomismului, persoana își desfășoară existența în mod individual și social, iar rațiunea existenței sale o constituie realizarea legității morale pe plan individual și social. Principiul solidarității și al subsidiarității apar din dubla natură umană, cea individuală și cea socială. Principiul solidarității se bazează pe esența socială a omului, fiind astfel transcendentă determinată. Prin urmare, omul poate păși pe planul solidarității doar în cazul în care-și dezvoltă potențialul naturii sociale primit de la Dumnezeu. Astfel, natura socială a omului apare enunțată ca fiind „principiul metafizic de bază al existenței”(F. Muhler1970-pag. 37).

Prin intercon condiționarea dintre persoană și comunitate apare enunțat

imperativul socio-etic fundamental. Astfel, având în vedere faptul că omul, prin natura sa intrinsecă, este rânduie spre societate și, în același timp, depinde de societate, în toate activitățile sale trebuie să servească societatea și invers, societatea, în totalitatea ei, trebuie să se axeze pe satisfacerea nevoilor individuale. Această idee este dezvoltată în enciclica („*Mater et magistra*” II. 64 pag. 64). Solidaritatea, ca înfrățire a responsabilității morale în general, presupune atât capacitatea și abilitatea individuală, precum și activitatea socială în sensul realizării bunăstării comune. (F. Muhler 1970-pag. 154).

În concepția neotomistă actualizarea naturii sociale și a solidarității are loc în procesul de socializare, proces căruia enciclica „*Gaudium et spes*” îi acordă o importanță considerabilă. Tot aici apare exprimată ideea că natura umană, cu toate că în sâmburele ei prin modul în care a fost creată de Dumnezeu este nesocializată, posedă totuși principiul solidarității. Acest principiu posedă un caracter universal și se bazează pe alianța transcendentă cu omenirea, formând o familie unică (Enciclica „*Gaudium et spes*”, III pag. 21). Totodată, în lumina acestei teorii, liberalismul se opune solidarității, negând responsabilitatea și obligația individuală față de colectivitate (E. Hawroth 1962-pag. 61).

Principiul subsidiarității este cel de-al treilea principiu fundamental al învățăturilor sociale catolice care, conform doctrinei neotomiste, își are obârșia în natura individuală a omului și ca principiu metafizic și existențial, semnifică autonomia individuală, libertatea și responsabilitatea personală. Se susține astfel că individul, în măsura în care își activează natura umană activizându-și esența morală și spirituală, devine capabil de perfecționare și de desăvârșire a personalității proprii și, tot astfel, își poate realiza rațiunea existenței sale. Colectivitatea poate interveni doar în caz de ajutorare, neavând drept de amestec în problemele individuale și nici drept de preluare al acelor sarcini pe care individul de unul singur este în stare să le rezolve în mod autonom, lipsindu-l astfel de posibilitatea autorealizării (F. Klüber 1969-pag. 65). Pe baza principiului solidarității, comunitatea are datoria de a crea posibilitatea autorealizării fiecărui individ în parte. Astfel, principiul subsidiarității presupune în mod necondiționat principiul solidarității. În teoria neotomistă, principiul subsidiarității ca și cel al solidarității reprezintă în esență principii juridice de bază, avându-și fundamentul în dreptul natural.

Spre deosebire de concepția liberală vizavi de rolul statului în societate, conform căreia rolul statului se limitează doar la a acorda securitate individului și proprietății, doctrina catolică susține că statul are

datoria de a interveni în realizarea bunăstării colective prin coordonare și sprijin în vederea asigurării autorealizării individuale și colective.

Prin urmare, învățăturile sociale catolice, având la bază principiile dreptului natural stabilesc cu precizie obligațiile individuale, colective și statale în mecanismul de realizare a „bunăstării comune”, păstrând structurile și pozițiile autoritare ce derivă din specificitatea relațiilor transcendente. În prezenta lucrare am dori să prezentăm câteva instituții sociale confesionale și laice. Există trei instituții în Oradea sau în județ care efectuează sarcini importante și astfel contribuie la diminuarea sărăciei, a suferinței. Una dintre acestea este grădinița socială care are ca țel facilitarea integrării copiilor din familii dezavantajate. A doua este Centrul confesional Lorántffy Zsuzsanna care oferă sprijin spiritual, posibilitate de hrană. A treia este misiunea cigănească din Sântana care are ca țel integrarea comunităților de roomi.

### **Grădinița socială a Eparhiei Reformate de pe lângă Piatra Craiului**

Grădinița, ca instituție de ocrotire a copiilor din anul 1994 oferă ajutor elevilor dezavantajați social cu probleme de învățare, comunicație, comportament și de relaționare. Elevii sunt orfani care sunt crescuți de rude sau cei care provin din familii dezmembrate, sau provin din familii de roomi. 70% dintre familii Grădinița este frecventată de 20 copii are trei sau mai mulți copii. Grădinița este frecventată de 20 copii, vârsta între 6-11 ani și cu toții sunt elevi ai școlii elementare. Copii sunt adunați din diverse școli ale orașului. Grădinița se angajează să compenseze greutățile de pornire ale copiilor cu probleme în reușita școlară, sau de integrare. Își propune ca țel să întărească încrederea copiilor față de cei maturi. Consideră importantă toleranța etnică și religioasă, educația spre sensibilitate socială. Baza dezvoltării personalității este atmosfera familiar deschisă. Din acest motiv între funcțiile grădiniței este sprijinirea, întărirea familiei. Educatorii vizitează cu regularitate familiile, părinții și bunicii vin la discuții, pentru a cere sfaturi. Mîncarea copiilor este asigurată de către Eparhia Reformată. Grupul de educatori cuprinde 3 persoane: pedagogul social, profesorul de religie, și un personal auxiliary.

### **Centrul Reformat Lorántffy Zsuzsanna**

Centrul a fost instituit în anul 1997, și-a început activitatea în luna octombrie. La începutul activității au distribuit 8 mese la domiciliu, iar între timp acest număr a crescut. În prezent asigură 60-70 mese. Acest

serviciu este solicitat de 20-25 pensionari .

Centrul are 10 angajați, din care cinci cu carte de muncă. Centrul este susținut din proiecte de finanțare, și din donații în natură-alimente.

### **Centrul de misiune pentru Roomi**

Acest centru îndeplinește două funcții. Pe de o parte pregătește societatea pentru conviețuirea cu roomi, pe de altă parte efectuează misiuni concrete în rândul roomilor. Din această duplicitate centrul are două activități de bază: cu ajutorul unei conduceri din rândul roomilor încearcă să construiască o comunitate de roomi independent. Rezolvă probleme sociale.

Pentru realizarea acestor sarcini Eparhia Reformată a cerut comunității de roomi din Sîntana să aleagă o conducere. Rezolvarea problemei sociale au văzut-o înfăptuindu-se prin cinci puncte.

- a) dezvoltare comunitară
- b) educație
- c) sănătate publică
- d) comunicare
- e) siguranță socială

Organizarea comunității de roomi și rezolvarea problemelor sociale au avut loc în același timp. Centrul corectează o deficiență prin faptul că a organizat o sală de expoziție în care se prezintă obiceiurile roomilor și cultura comunității de roomi. Centrul organizează vizite școlare, astfel încercând să reducă stereotipiile față de romi.

### ***Piața forței de muncă***

Una dintre sarcinile primordiale ale centrului este aceea de a ajuta copiii roomi prin grădinițe sociale să obțină calificări mai înalte, presupunând că în acest fel tinerii roomi se vor acomoda mai bine la cerințele pieței forței de muncă și vor găsi munci mai bine plătite. Rezultatele se vor vedea peste 10-15 ani, dar deocamdată ajută tinerii roomi în găsirea locurilor de muncă. Centrul ajută roomi să găsească locuri de muncă prin ajutarea lor în efectuarea muncilor tradiționale în condiții mai bune și prin atragerea a cât mai multe persoane în activitate. Modul de abordare și rezolvare a problemelor sociale în cadrul comunităților Romano Catolice.

Schimbările socio-economice și politice apărute în perioada interbelică



și în special. la începutul anilor 50, au exercitat o presiune puternică asupra instituțiilor eclesiastice, impunând anumite schimbări în sistemul doctrinelor sociale. Eforturile de adaptare la necesitățile sociale concrete sunt cunoscute sub denumirea de „aggiornamento”, un concept care apare prezent în majoritatea enciclicilor sociale ale bisericii catolice, începând din a doua jumătate a secolului XX.

Continuitatea eforturilor de a ține pasul cu cerințele pe care noile stadii de dezvoltare socială le impun, sunt oglindite în documentele celui de-al doilea Conciliu al Vaticanului, reprezentând o schimbare paradigmatică a raportării bisericii romano-catolice la realitatea socială, și în același timp un „compromis dogmatic”. Compromisul vizează o schimbare, prin care punctul de plecare devine, în locul percepțelor dogmatice, societatea reală secularizată, cunoașterea acestei realități și încercarea de adaptare bazată pe o cunoaștere pozitivă. Această schimbare de optică acordă pe plan acțional o funcție specială persoanelor laice, permițând o penetrare largă a acestora în diversele sfere de activități ecleziastice.

Primele mesaje ale Conciliului („Quadregesimo Anno”) focalizează totalitatea problemelor sociale, acordând prioritate problemelor dezarmării și securității mondiale, ca precondiție a dezvoltării economice și a bunăstării („Pacem in Terris”). Aceste mesaje, departe de a se limita la problemele social europene, dezvoltă programe și pentru alte teritorii pentru reducerea pauperității și ameliorarea problemelor sociale în general („Solicitudo rei Socialis”) care se materializează în programe de genul „Medelline” implementat în America Latină. Ceea ce ne apare esențial este încercarea, strădania, permanentă de adaptare a bisericii catolice la actualitate, considerată în marea ei diversitate culturală, politică și socială.

Se afirmă că Enciclica celui de al doilea Conciliu „nu reprezintă doar un act comemorativ centenar al enciclicii Rerum Novarum, ci întruchipează o sinteză a raportării centenare la societate, un răspuns la cerințe și la schimbare, urmarea unei evaluări în termeni laici, în vederea misiunii divine”(Quo Vadis Domine: Pax Romana 39 Panonhalma 1997-pag15) În acest sens, catolicismul „nu emite documente politice, nu elaborează doctrine economice, ci încearcă să dea un răspuns cu încărcătură pragmatică actualelor probleme sociale prin intermediul paradigmelor evanghelice”. (Pax Romana 39 1997-pag 18).

Enciclica „Apostolicam Actuositatem” cuprinde un capitol special cu referire la activitatea caritativă, definind obiectivele și domeniile cu referiri concrete la activitatea curentă. Ca domenii prioritare apar sferele depriverii materiale și morale, sfera comportamentelor deviate, precum

și ceea a persecuțiilor politice, protecția imigranților, etc.

Alte exemple concludente ale strădaniei de a soluționa problemele curente îl constituie enciclicile „Mater et Magister” și „Populorum Progresiv” (1967), care încearcă să cuprindă un spectru social larg, de la necesitățile țăranimii din lumea vestică până la problemele complexe ale lumii a III- a.

La sfârșitul anilor 60, doctrinele teologice încep să accentueze, din ce în ce mai, mult principiul acțiunii umane și libertatea individuală. În paralel, în locul vechilor probleme sociale apar noile frământări ale vremii, referitoare la situația tineretului, a femeilor, sau cele care ținesc noile procese sociale care încep să prezinte amploare de masă, ca de exemplu, migrația și urbanizarea, sau protecția mediului înconjurător.

De la începuturile lor, doctrinele catolice precizează cu strictețe poziția și statutul sferei activităților sociale, diaconice, în cadrul ierarhiei ecleziastice, deschizând astfel pe plan principal perspectiva instituționalizării și a desprinderii ca sferă distinctă al activității bisericești. Această posibilitate este legiferată prin desemnarea funcției diaconice ca „funcție sacralizată”, nesubordonată direct episcopatului și clerului, beneficiind astfel de autonomie, ca urmare a sacralității proprii (character indelebilis).

Acest fapt constituie, în parte o posibilă explicație cu privire la fenomenul de instituționalizare și autonomizare din cadrul confesiunii catolice, în care procesul de desprindere a sferei caritative de corpul activităților direct bisericești s-a manifestat mult mai evident decât în cazul altor confesiuni creștine.

### **Modelul „Confederației Caritas”**

Sursa informațională: „Repere ale activității filantropice și de asistență socială în BOR. Scurtă prezentare a confederației Caritas 1998”.

Caritasul reprezintă una dintre principalele instituții oficiale prin care se realizează implementarea activității de ajutorarea a bisericii catolice în societate. În prezent organizația „Caritas” își desfășoară activitatea în 6 programe la nivel mondial: cele destinate Americii Latine, Orientului Mijlociu, Europei Centrale, Europei de Est, Africii, și Statelor Unite.

Principiul fundamental doctrinar afirmă că sărăcia, inegalitatea, diversele forme ale deprinderii nu constituie fapte ale creației divine ci consecințele deficiențelor de organizare socială. Pentru a-și putea realiza misiunea evanghelizatoare, biserica are menirea de a interveni în ameliorarea inegalităților sociale.

În perioada interbelică, în Europa occidentală a devenit evidentă nevoia de ajutorare socială, ceea ce a impulsionat înființarea organizației „Caritas” ca instituție de sine stătătoare, cu sediul la Viena. Expansiunea ei instituțională a fost frânată însă în estul Europei de instaurarea regimurilor dictatoriale comuniste.

În perioada care a urmat căderii regimului comunist, Caritasul a reînceput să-și desfășoare activitatea în țările Europei Centrale și de Est, având ca scop primordial suplinirea acelor funcții sociale pe care statul nu este capabil să le îndeplinească. Activitatea instituției „Caritas” este acceptată de stat. În multe cazuri, instituțiile de stat conlucrează cu Caritasul în cadrul unor programe comune.

În România, Confederația „Caritas” a început activitatea imediat după 1989 fiind recunoscută oficial de către Conferința Episcopilor Romano-Catolici din România la data de 21 octombrie 1993. Din 1995 Confederația Caritas România este membru efectiv în cadrul Caritas-ului Europa și a Confederației Internaționale. Sediul central al organizației din România este la Șoimeni Ciuc, având un număr de 12 organizații locale, cele mai însemnate funcționând la Alba Iulia, Oradea, Timișoara, Satu-Mare, Cluj, Iași, București.

Confederația Caritas România are rolul de a reprezenta pe plan național și internațional Caritas-urile membre ale Confederației. Ea prezintă situația socială a țării și caută soluții comune pentru realizarea de acțiuni socio-caritative. Cele mai importante domenii în care Caritasul din România desfășoară activități sunt: proiecte pentru copii, proiecte pentru persoane cu deficiențe, proiecte medicale, proiecte pentru persoane în vârstă și pentru persoane în nevoi, proiecte agricole. Baza financiară a acestor proiecte o constituie pe de o parte donațiile, iar pe de altă parte diversele activități productive și prestații de servicii pe care le desfășoară, oferind în același timp și locuri de muncă pentru o categorie însemnată a populației. Ceea ce este specific acestei organizații este că își desfășoară majoritatea proiectelor sub conducerea și îndrumarea persoanelor laice calificate în domeniul asistenței sociale și în alte domenii specifice (medicină, pedagogie etc. ).

Prestațiile cele mai solicitate de populație din partea acestei instituții sunt:

- serviciile medicale, desfășurate în cadrul policlinicilor sociale (Oradea, Odorhei, Blaj), și a farmaciilor sociale (Oradea, Satu-Mare, Odorhei);

- serviciile de asistență medicală la domiciliu (București);

- serviciile de ajutor material, ajutorarea persoanelor în nevoi prin

cantinele sociale și -distribuirea de ajutoare (îmbrăcăminte, încălțăminte, alimente);

-serviciile pentru persoane de vârstă a III a (Iași. Oradea, Satu Mare, Alba Iulia).

În perspectivă, organizația „Caritas” din România dorește să inițieze proiecte pentru reabilitarea și reintegrarea categoriilor sociale marginalizate, o atenție deosebită acordând problemei țigănești și problemelor educaționale.

Activitatea în cadrul acestei instituții a fost centrată primordial pe ajutorarea orfanilor, a persoanelor în nevoi și a vârstnicilor.

Activitățile în mare parte erau desfășurate de voluntari, iar conducerea instituțiilor era încredințată soțiilor de preoți, care efectuau în majoritate activitățile de planificare, colectarea de fonduri și organizarea programelor caritative.

În ciuda dificultăților materiale din această perioadă, se tindea totuși spre lărgirea sferei activităților diaconice și a diversificării activității caritative. Își desfășoară activitatea prin consultații medicale gratuite oferite membrilor comunității, în două zile ale săptămânii, vizitarea și îngrijirea vârstnicilor la domiciliu, precum și ajutorare materială în caz de nevoie.

Beneficiază de personal de specialitate angajat cu caracter permanent: doi medici, două asistente medicale, asistenți sociali.

Baza financiară de funcționare este asigurată din fondurile eparhiei. Investițiile ce depășesc acest cadru de finanțare sunt asigurate din donații interne și externe,

- un program de asistență la domiciliu a persoanelor vârstnice,
- clubul tinerelor mame, etc.

Datele cercetării efectuate în zone urbane și rurale din Transilvania atestă că în ceea ce privește sfera activității caritative ecleziastice, expectanțele populației par a fi semnificativ mari. Investigațiile efectuate de noi relevă în acest sens că 94, 2% din subiecții chestionați se declară în principiu de acord cu înființarea unor instituții bisericești cu caracter caritativ, iar 74, 3% ar apela, în caz de nevoie, la serviciile unor asemenea instituții. Din analiza rezultatelor cercetării reiese însă că, cu toate acestea, în sistemul de valori al unor largi segmente ale populației investigate, biserica tinde să rămână în continuare un simbol al sacralității, funcția ei principală rămânând cea ritual-tradițională. Față de aceasta, funcțiile sociale continuă să fie preponderent percepute ca deținând un rol secundar, dar în același timp esențial.

Activitățile caritative ecleziastice se bucură de un grad ridicat de

acceptabilitate și datorită unei tradiții prin care s-a statornicit o legătură organică între credință și ajutorarea aproapelui. Primele preocupări în acest sens apar consemnate în practica bisericească tradițională iudaică. De la începuturile apariției sale, creștinismul și-a însușit, ca una din misiunile sale esențiale, activitatea caritativă, fundamentată pe imperativul iubirii și întrajutorării.

Cu trecerea timpului, o deosebire fundamentală în structura instituțională a activităților caritative a apărut și s-a amplificat treptat între bisericile romano-catolice și cele protestante, pe de o parte și biserica ortodoxă, pe de altă parte. Această diferențiere vizează modalitatea în care activitățile cu scop caritativ s-au constituit sau nu ca domenii speciale de activitate, autonome în raport cu domeniile specifice și nemijlocit religioase. În timp ce în cadrul bisericii catolice a avut loc un proces de desprindere a sferei caritative de corpul activităților direct eclesiastice, în sensul unui proces gradual de autonomizare și instituționalizare, biserica reformată și ortodoxă a cunoscut într-o măsură mult mai mică o evoluție similară, perpetuând cele mai multe funcții diaconice în cadrul instituțional și structurile sale tradiționale. În condițiile specifice României, a limitării activităților bisericești la cadrele strict eclesiastice în perioada comunistă, această caracteristică a bisericii ortodoxe a permis posibilități mai favorabile pentru păstrarea continuității activității de sprijin social, în special în sfera asistenței medicale. În contrast, bisericile catolice și protestante au fost sortite la pierderea majorității instituțiilor cu caracter caritativ ce le-au aparținut.

În procesul de reconstituire a sferei de activități și a sistemului instituțional caritativ de după 1989, bisericile romano-catolice și protestante au beneficiat în schimb de experiența unei tradiții îndelungate de autonomie instituțională

În perioada care a urmat căderii regimului comunist, instituțiile caritative ale bisericilor tradiționale și-au reînceput activitatea, având ca scop primordial suplinirea acelor funcții sociale pe care statul nu este capabil să le îndeplinească. . În același timp și confesiunile neoprotestante (în special cele baptiste și penticostale) au întreprins eforturi deosebite pe linia asistenței sociale, bazându-se în special pe relațiile comunitare foarte puternice din interiorul lor precum și pe conștientizarea rolului activ pe care biserica trebuie să-l joace în viața membrilor săi.

Așa cum rezultă și din documentele ce ne-au fost puse la dispoziție din partea Secretariatului de Stat pentru Culte(1998-1999), principalele domenii ale activității caritative eclesiastice le constituie: asistența acordată familiilor în nevoi și copiilor străzii (cu o frecvență deosebită în

cadrul bisericii ortodoxe), persoanelor vârstnice (mai ales în cadrul confesiunilor catolice și protestante), tinerilor proveniți din orfeline (în special în cadrul bisericilor neoprotestante) etc.

Baza financiară a acestor instituții o constituie pe de o parte donațiile, iar pe de altă parte diversele activități productive și prestații de servicii pe care le desfășoară, oferind în același timp și locuri de muncă pentru o categorie însemnată a populației.

Din punct de vedere sociologic, activitatea de asistență socială desfășurată în cadrul diferitelor confesiuni tinde să reprezinte o posibilitate de diminuare a distanțelor sociale, încercând să creeze membrilor aparținând confesiunilor respective un spațiu social aparte, care să le ofere șansa mobilității ascendente.

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## **THE EFFECTS OF PUBLIC ADMINISTRATION REFORMS ON CHILD PROTECTION AND GUARDIANSHIP ADMINISTRATION**

### **Abstract**

In this paper the author sums up the changes that occurred in the field of child protection administration in the past few years. These modifications were initiated – among others – by the regrouping of the maintenance tasks connected to the social and child protection institutions from the county level administration to the national level and by the general reforms in the public administration. As the districts, the new level of the administration was created the group of authorities, which are approved to implement official measures in the field of child protection transformed. The paper overviews the effects of this transformation process.

### **Introduction**

In this paper we will look at the changes recently occurred that affected the administrative system of child protection. These modifications include the transfer of administrative tasks of the maintainer of social and child protection services to the state administration from the county administration. Among the reforms the establishment of the districts (járás) had a significant impact on our topic. In the past in Hungary districts traditionally existed, this system ceased to exist in 1983. Currently, due to the conversion of 23 districts were formed in the capital and 175 in the other parts of the country. The districts perform specific administrative tasks. Sectoral bodies in the administrative district office departments include those listed among the county child welfare agency to which dissolve in the child protection and

guardianship duties. In the following, we review how the supply system of child protection and guardianship duties changed after January 1<sup>st</sup> of 2013.

The chapter of the Constitution of Hungary on the constitutional rights deals with the the State's responsibility to protect children. This means that every child has the right to such protection and care as is necessary for the proper physical, mental and moral development. (Constitution, XVI.)

According to the Constitution the provision of child welfare is a social responsibility. "Child protection is a public task, which means that the tasks the protection of the children was transferred from the group of private clients to public affairs category and the provision became the task of the organized society. Modern relations between the child protection lies with the primary responsibility of the state and other actors are mostly linked to the system established by the State." (Szöllősi, 2004: 65.)

There might be social causes behind the problems in the family. "Social structure and mechanism of action - that is the most important essence - reproduces the circumstances, cruel traps that are culminating in the disaster of the parent-child relationship." (Hanák, 1991: 35.)

An important question is whether in a society the problems that developed are interpreted as the problems of individual responsibility or social responsibility.

According to Kerezsi (1996), where the onset of problems is defined as a social problem, it is the responsibility of their formation and cannot be established merely to the individual, the family, but the state's responsibility to the society is expressed. Thus there is a possibility to create a wider range system of.

We agree with the authors agree that the majority of child protection issues can be traced back to macro-social reasons. The type, the frequency of the problems changes together with the development of society. Social responses in order to solve problems depend in considerable extent on what is a society's attitude like to children how can it be realized as a public duty to protect children.



It is the duty of the Parliament to decide how to define the concept of public services. The public service functions within the institutional system of public administration, as part of the civil administration play a role in local government.

In the Law on Local Governments in Hungary the provision of social services, child welfare services and benefits are listed among the local public affairs and the functions performed by the the local government. (Paragraph 13)

The Child Protection Act gives detailed guidance according to the service provision. The municipal governments, in the capital the metropolitan districts are responsible for establishing the local supply system to protect children and running of the organization of care for children living in the area. We summarized in Table 1 the responsibilities of local governments connected to child protection.

The cash benefits from the exceptional child protection support is provided by the local authority.

Providing personal care, child welfare services are required to be operated regardless of the municipality's population.

The day care and respite care is to be ensured by the local government in the light of the number of the population:

- Where more than ten thousand permanent residents live - crèche,
- Where more than twenty thousand people live permanently - temporary home for children in addition to the nursery,
- Where more than thirty thousand permanent residents live - the nursery, in addition to the temporary home for families with children in temporary shelters, sodium,
- Where more than forty thousand people live more permanently - nursery, temporary shelters for children and families in addition to child welfare center is required to operate.

The county seats are required to operate welfare center for children regardless of the population.

Supply area of the institution covers all the inhabitants of the town. The local government providing personal care, child welfare fund benefits through supply contracts with other bodies, bound person or association may provide them with regard to the distance between the institution and the beneficiaries of residence should not exceed 50 km.

Child welfare institutions can be operated as multi-purpose institutions, if for each of them the personal and material conditions exist. In addition, joint management institution may work, but in this case, child welfare agencies need to function as independent institutions inside them.

The local government prepares a comprehensive assessment about the provision of child welfare and child protection duties till May 31<sup>st</sup> of each year - the content specified in a separate law. The assessment - for local government after negotiation by the representative body – is sent to the guardianship authority. The guardianship authority may, within thirty days of the receipt of the report make proposals to the local government and the maintainers to perform the duties of the state towards the government decree appointed body that examines the merits within sixty days of the guardianship authority's position on proposals and measure notify.

The local governments are providing benefits for personal care as defined in the law by entering into supply contract with the state, church and other non-state maintainer. It is an important change that where according to the supply contract the task is performed by a religious, ideologically defined not public body, the conclusion of the agreement shall not relieve the local self-government and public bodies from their obligations connected to the children respect of whose parents do not wish to use the service at non public body.

The supply contract includes, inter alia, the period for which the contract was concluded, but not in the case of period residential childish-institution less than 5 years, and the statement is not a public body performing a service to the record-keeping requirements, data management and data protection rules knowledge and compliance.

The guardianship authority, the municipal clerk, the county (capital district) child welfare agency, as well as the social and child welfare agency shall exercise the functions and powers from January 1<sup>st</sup>, 2013.

As the district guardianship offices were established, the prior duties of the district clerks were modified as well. For example the taking into protection as an official action was transferred to the clerk of the district, including guardianship authorities' competencies. Table 1 summarizes the main activities of the county clerk and guardianship authorities.

The Social Affairs and Social Services Agencies as administrative departments of the county government office perform a number of tasks, including professional management, monitoring, evaluation tasks. Presented in detail in Table 1.

The creation of the General Directorate for Social Affairs and Child

Protection as January 2013 a central agency brought a change with significant reorganization of duties to the area of child protection. The changes include the consolidation of county governments and the adoption of social and child protection institutions generated by the state.

The General Directorate consists of a central body, as well as county and municipal branch offices operating in all counties. The institution primarily performs the tasks of maintenance and methodology. A significant change to the earlier National Family and Social Policy Institute is the establishment of the national child protection expert committee run by the General Directorate from January 2013. In addition, the General Directorate is maintaining all correctional facilities, special children's home as a Central body. Additional tasks can be found in detail in Table 1. ellátás

***Table 1. The operators of the child protection system and their tasks after 1997***

tasks	
Local governments	National government
Supplies	Guardianship arrangements
Local government	Town clerk
Providing: <b>basic child welfare benefits</b> <ul style="list-style-type: none"> <li>- Regular child protection allowance</li> <li>- emergency child protection support</li> <li>- child welfare services</li> <li>- Day care for children (child care, family day care, home child mekfelügyelet)</li> <li>- temporary care for children (temporary home)</li> </ul> <i>Organize and convey to others the available supply access</i>	Its sphere of authority especially: <ul style="list-style-type: none"> <li>- in guardianship matters prepare a social study on request</li> <li>- establishes eligibility for the additional child protection support</li> <li>- establishes eligibility for kindergarten funding</li> </ul>

	District Guardianship
	<p>In order to <b>protect</b> children:</p> <ul style="list-style-type: none"> <li>- defend the children receiving the protection and reception interruption</li> <li>- place a temporary effect on the children</li> <li>- children receiving foster care</li> <li>- allow family reception</li> <li>- contact children affairs</li> <li>- imposition of after-care and after-care</li> <li>- imposition of educational supervision</li> <li>- verifies the recovery of child custody</li> </ul> <p>In connection with <b>cash benefits</b>:</p> <ul style="list-style-type: none"> <li>- decide the child support in advance</li> <li>- choose homemaking support</li> <li>- decide on the granting of benefits in kind in the form of family support, top-examination, the appointed legal guardian accounts adopting</li> <li>- initiated by the disbursing body to an education grant of suspension and termination of the suspension, review an education grant of pause</li> </ul> <p>Settlement of <b>marital status</b>:</p> <ul style="list-style-type: none"> <li>- states the name and surname of the child,</li> <li>- Adding full scope statement acknowledging paternity</li> <li>- trustee, legal guardian secondment</li> </ul> <p>In connection with <b>adoption</b>:</p> <p>District child welfare agency, in the capital the Guardian Office of the metropolitan government office in District V, in Pest County the Guardianship Office operating in Szentendre in relation to the guardianship adoption:</p>

- a) decide if the child is eligible for adoption,
- b) picks up, evaluate and approve the parent's legal representation, which contributes to adoption of children by unknown person
- decide on the authorization of adoption,
- deciding on the joint application of the parties to the adoption of the resolution,
- legal action, or initiate the adoption of a child towards a resolution,
- you can request information about natural parent data.

**Can start a lawsuit:**

- child placement,
- due to the enforcement of child maintenance claim,
- for termination or re-establishment of parental supervision

**Guardianship, curatorship:**

- guardian for the child, family, receiving a guardian, a guardian has a professional,
- temporary guardian, trustee, trustee in professional,
- direction and supervision of a guardian, the of professional activities,
- suspend, dismiss or move the guardian, the guardian,
- cases specified in a circuit, the receivers, an administrator, trustee, guardian to represent and fetus in the affairs prevented people
- financial affairs
- Allow underage marriage of
- complaint (minor threat, failure to control, etc.).
- proceed with the recovery of maintenance abroad subject of
- contribute to the need for child support enforcement as set out in international treaties,
- assist in the care fee and the

	<p>anticipated recovery of child support</p> <ul style="list-style-type: none"> <li>- under guardianship affecting the ability to act-up, and not to cease its review, and in connection with the voting of the foreclosure and cancellation of the foreclosure</li> </ul>
<b>General Directorate for Social Affairs and Child Protection</b>	<b>Social and child welfare agency</b>
<ul style="list-style-type: none"> <li>- social and child protection services provided by the maintainer tasks</li> <li>- establishes the institutional tuition fee (the Director General has the right to determine the amount of the fees.)</li> <li>- act in matters relating to operational licensing,</li> <li>- organizes, manages and controls the performance of their duties reserved for the institutions necessary financial conditions</li> <li>- collects and verify mandatory, regular and ad hoc data services for the management of the institutions maintained as required aggregates and transmits them to the central server managed by the Directorate-General and to the Ministry,</li> </ul> <p>The Director General has <b>methodological tasks</b> for national social and child welfare, child protection issues. In this framework:</p> <ol style="list-style-type: none"> <li>aggregates, evaluates and analyzes data and suggestions relating to the supply system, provided by the service providers and other institutions, send them to the minister and publish them,</li> <li>proposals for the development of the national supply system, involved in the planning resources necessary for the development of the healthcare system,</li> </ol>	<p>Sphere of authority especially:</p> <ul style="list-style-type: none"> <li>- provides municipalities and the district clerk's office of the of professional management, supervision and monitoring within its territorial jurisdiction,</li> <li>- acts as second degree authority for the affairs of municipal clerks, the district office of of the child protection and guardianship,</li> <li>- in case of the failure of the child protection notification system takes the necessary measures</li> <li>- enables the operation of child welfare and child protection services and monitors their activities</li> <li>- promotes and coordinates the launching of programs aimed at crime and recidivism prevention for vulnerable children. who committed the crime, but not punishable under the criminal procedure</li> <li>- child and youth protection coordinator duties</li> </ul> <p>The social and child welfare agency's scrutiny of at least four years away-status checks:</p> <ul style="list-style-type: none"> <li>• the legality of the activities of the guardianship and child protection authorities,</li> <li>• except health professional supervision of Social Assistance</li> </ul>

<p>c) helps the providers and institutions with methodological guidance, recommendations and other publications to fulfil professional responsibilities, and to apply the active social policy instruments,</p> <p>c) Organizes model attempts to introduce new forms of service and a professional methods,</p> <p>d) involved in the development of the quality improvement strategy, standards, protocols, services, and professional audit methodology and procedures,</p> <p>e) monitors the results of scientific research concerning the care system, to promote their dissemination and practical application of,</p> <p>f) conducts and organises research</p> <p>g) performs other functions specified in the deed of foundation.. May engage methodical tasks in supplying social services, child welfare, child protection service providers, institutions, and professional organizations.</p> <ul style="list-style-type: none"> <li>- <b>The DG is operating the national child protection expert committee.</b></li> <li>- maintains direct institutions (correctional facilities, special children's homes)</li> </ul>	<p>and Child Protection Directorate-General and the National Child Protection Expert enrollment by an expert as required - as specified in a separate law - the child welfare and child protective service activities</p> <ul style="list-style-type: none"> <li>• with the involvement of the Directorate General of Social Assistance and Child Protection evaluate the proposals for local government referring the reforming the local government supply system, and if necessary, initiates the change of the proposals.</li> </ul>
<p><b>Ministry of Human Resources</b></p>	<p><b>National Institute of Family and Social Policy</b></p>
<ul style="list-style-type: none"> <li>- sector management and professional supervision</li> <li>- Family and Child Protection Advisory Board</li> <li>- Central Administrative Tasks</li> <li>- National Adoption Register</li> <li>- (Child Protection and Guardianship Division)</li> </ul>	<p>The background institution of the Ministry of Human Resources for family policy, social policy, child protection, youth, gender equality, governance sector drug prevention assistance and support. They cover the scientific research, methodological development and services, and range of statistical and information services. Preparation and conduct of development programs for these tasks are carried out.</p>

*Source: Own compilation*

The establishment of the districts had a significant impact on child protection and guardianship administration as well. If the new organization will be more efficient in for the affairs of citizens, it is believed taht the child protection, guardianship duties can be managed more effectively too. In this case, indirectly but realized the children's "best interests" of the.

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*Social pedagogy – knowledge*



**Magdolna Lácay**

## **THE TALENT IN MODERN HUNGARIAN EDUCATION POLICY – ON THE CREATION OF OPPORTUNITIES FOR THE LATENT TALENTS**

### **Abstract**

This lecture was written for a conference about the educational innovation of social affairs specialists along with the presentation of the current status and practice of the education. “Nurturing talents” is often heard about in tenders and pedagogical programs but it has different meanings in each different context. This paper is not about the exceptional talents, the professional and cultural elite but those with latent, hidden talents and missing environmental factors of the Mönks-Renzulli model. In the Northern Plain and on the both sides of the Hungarian/Romanian border there are many of these kind of talented children. Their fate depends on how the educational policy can develop and carry out a schooling model that provides an effective substitute for nurturing family environment and a competitive peer community yet helping them to keep their identity. This paper is to find Hungarian and international examples and traditions for this.

### **Introduction**

My presentation was meant to the conference that was dealing with the presentation of the innovation of the education for professionals working in the social field, the existing training courses and the practice undertaken. We can hear about the concept of talent management more often in connection with various applications, educational programs, but it has different meaning in almost every context. I do not want to talk about those, who are blessed above average abilities, the professional and/or the cultural elite training, but about the creation of

opportunities for children with latent talent, for whom according to the Mönks-Renzulli model the environmental factors are injured, or are still missing. In the Northern Great Plain region, on the two sides of the Hungarian and Romanian border, many of the disadvantaged children share the similar fate. Their fate depends on whether the education policy will be able to implement a school model, which will be able to realize a school model, which can help and replace family background and stimulating environment, the lack of motivated schoolmates, so that at the same time they will be able keep their identities and create integration. I am seeking examples in the international and national traditions to do this,.

### **The downward spiral of crises should be stopped ...**

My choice on the lecture's topics was influenced by the conference theme, and determined that I would like to sort out my thoughts on gifted pupils.

The concept of talent management is more and more often heard in connection with various applications, educational programs but the man has the feeling that almost all other contexts confer different meaning. By the classic author it is supported as the emergence of knowledge as an economic factor in the management sciences, it is dated a century, while we have excellent knowledge of the path of life of individual talents the ancient world. The education of the chosen and - although this is not necessarily linked and cannot always connected to talent - the education of the heir of the throne of dynasties is present in the schools of big tradition, especially the pages of annals of history. This kind of different approach is more likely connected to the multi-directional interpretation of talent management and talent development. We can mean the supporting educating-teaching environment for the talents that have been recognized, its development, its institutions, but equally important to explore the latent talents, who are undiscovered, hidden by environmental factors, the significance unfolding work of creating opportunities for them. The first interpretation, the impact of social and cultural elite's professional training support as well as a trip to the outstanding talent levelling. The second interpretation, extending to all children, facilitating an institutional socialization is assumed to promote the development of those skills, through which potentially more powerful and will be able to integrate better into their

surroundings and to develop a stronger personality. The two interpretations has already established two or even more pedagogical and professional challenges, ways and method.

The social education that mainly effects the second round of interpretation – by using the concept as alternative formulation the above interpretation - and its innovation, it makes a unique historical framework for the EU tender opportunities, in connection with which after decades people who had the same the historical and cultural roots on both sides of the border, could meet in the northeaster region, but the isolation in the recent decades caused specific problems and answers as well. Before we talk about talent management in this context, I would like to highlight the topic. The need for social awareness, the desire to realise and understand problem in our region on both sides of the border has many similarities. New specialists are needed, based on the same culture, who can turn the vocation generation now growing up to promote them to evolve where possible. Understanding of the issues, exploring the possibility of helping and supporting the helpers is not only an individual vocation, mission, but also part of social needs and obligations. The renewal of education, therefore, is necessary. On the other hand, not only generational change happened several times since the Treaty of Trianon, but the lifestyle has changed , in some cases, the population was exchanged as well. Despite the opportunities and outcomes, poverty, because of the increasing number of disadvantaged strata in space and scale I feel that teachers should implement the miracle that is possible in theory, but almost as much fantasy need to be added as in the adventures of the fabulous Baron Munchausen. The accumulated tension downward spiral of crises should be stopped and turn back around to climb back the serpentine. The creators of social psychology (Riesman 1996, Aronson, 1987) after the Second World War recognized and described in the American environment a similar phenomenon. Namely, what is of great importance to the tradition, the identity, the bias of a community lifestyle and how they (could) affect these communities? I am now looking for more specific answers to these questions. For example what kind of talent to be recognized, how to unfold, develop here and now ? Where could we find good examples of it?

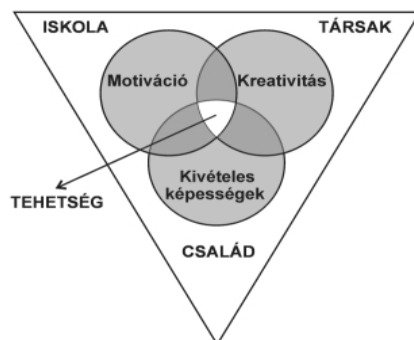
## The message of the Mönks-Renzulli model for us

The concept of talent has been different in different ages across cultures, there are different interpretations of what you often say, natural talent, selected, or mad genius, others define those, who prosper and succeed as the elite group, undertake elite education, etc.. László Balogh, a professor at our university has been exploring the concept of talent in a study by the National Talent Support Council (Balogh, 2007) in both psychology theory linking. Renzulli in his so-called three-loop model published in 1978 (Renzulli, 1978), defined the concept of talent based on three property groups, in the common field of these groups. The three feature groups are the following:

- above average skills, within which later formed two groups, in addition to the skills above average special capabilities beyond the average tagged
- task commitment, otherwise the motivation
- and the provision of creativity combined presence of synergy, integration called the abilities criteria.

Looking at the existence of the individual attributes and their evolution Mönks drew attention to the environmental factors (Mönks 1992). By putting the three-circle model into an isosceles triangle he named the environment that is responsible for talent management, which are family, school and peers act together.

### *The Mönks – Renzulli model*



The other practitioners of sociology held the same environmental elements for capital conjunction with equity variety, in which the system of relationships, school ties or cultural level referred to as the

economic or necessary in the political enforcement of capital (e.g. Bordieu, 1978) convertible to each other the same way. We should stay in the initial stage, because we face not the necessary, but insufficient or absent environmental factors as a condition of the talent, when we want to establish the circumstances of equity. Today in the Northeast and Northern Great Plains regions we can find almost the same difficult economic environment, namely the families have serious social position, family structure shows a very mixed picture, and so much more responsibility lies with the school. In many cases it is not only the children but also the teachers who face with the problem of their families. Along with that ethnic issues are often raised, which featured and on both sides of the border poses a major challenge for the integration of children of Roma origin at the most diverse cultural level.

To address the problem, for many years the idea of remedial strategy was recommended. But logically it should be understood that the success of catching up can only be possible in the case of small differences. But where a completely different life style, traditions and abandoning habits should change into a new culture, even within one generation, there just make-believe results can arise if any. The school is unable to solve the unemployment or family problems, it cannot get around the conflict originating from the double education, the different attitudes of parents, but it can give them a model or show up good examples may.

To create equal chances to latent talents or talent management was due to the above implies a knowledge that is not the teacher should first seek out or present but an examination of more complex research area of knowledge should reach a result. As part of this research, and sometimes as a substitute for education, the school is incumbent that is not only didactic tools, but also a much broader methodological capacity to be divulged to the teaching profession, and thus would be able to deal with problems arising from their own environment. If it can be done by the current Hungarian educators, we can call this a very important innovative solution. The key social issues affecting our topic in this area could be summarized as follows.

- The changing role of family and school is caused by a lot factors together and the direction of change should be approached in many different ways as well. The school should train not only children but also adults together, but at least by promoting the lifestyle programs the innovative co-operation of a greater number of teachers and social staff should be launched.

- In many cases among the children living in disadvantaged areas or even in areas with multiple disadvantages one may find - in a talent contest – some of them accidentally, however the biggest challenge in such areas is to provide opportunity. In most of the cases we could think about schools, classes or even small groups with new approach, or at individual student level a combination of differentiated teaching methods is required.
- At the periphery the number of examples of incentives to help is shrinking, in school the gifted children there are no partners, there are no others who encourage them to achieve further results. Now this is primarily not due to ethnic segregation as formulated or interpreted in the past but the collapse of communities, the poor environment, lack of wealthy, motivated children.
- The individual pedagogy methods, where everyone is able to support the school in its forward travel of rhythms, is often mixed in the discussions about the segregation-integration, however the differentiated education, preservation of cultural identity is only approved for one or another ethnic group's children.
- It should be noted that there are settlements, where segregation cannot be interpreted as 80 to 90 per cent of children have multiple disadvantages, but the remaining few per cent does not live better either. The same ratio is reversed in some cases in the ethnic composition, and among the previously segregated Roma children there is 10 to 20 per cent who are actually non-Roma.

Social problems cannot be easily converted into the educational debate and we should not do that. The causes of the phenomena do not have to disclose to the school of education should not look for the whys, but also how to be established by those who fall behind and do not lose that chance to create self-reliance and to achieve social integration. I am thinking here of whether there are equal opportunities for children with no support or for some reason did not receive parental background? Who and how they can make up for the lack of environmental conditions ? This is especially true of the children under state care, who are separated from their parents or those living in vulnerable environment for whom it is the most chances that the school cannot reach them. We can feel a greater risk in the communities, where the local school phased out. And in the consolidated schools of several settlements, facing teacher shortages there is no chance at all that the teacher will get to the family, as they often do not meet the parents at



all! About these problems more accurate data, important discussions and debates are needed, and more importantly it is necessary to develop a system of conditions., However, it is worth striving to look around in the world to find solutions to this dilemma, to see who tried and how to deal with this problem and what kind of results they have achieved .

### **The development of modern education systems**

The past of the talent management can be considered as a thousand year old, in our case it can be tracked almost back to the Conquest of the Hungarians, the foundation of the state, however it has been operated primarily for the chosen ones. The father of Stephen I educated him to know the Western Christianity. Later, he is the one who calls up the monks and let bishop Gellért to teach his son in order to become a good king. From then on, in the court of Kálmán III and Béla IV or in the royal centre of the Anjou kings and especially by the reign of Mátyás the scientist and priests of the highest literacy helps huge branches of the state and became the instrument of the next story writers and poets. Thus, the wide-spread literacy gradually spread through the privileged church's increasing involvement by the state administration, and because of the literate clerks and schools the number of the selected ones was increasing. From the works of Hajnal (Hajnal, 1933) we can learn how writing became a sacred privilege of expertise, a factor forming offices and to meet civilian needs and social demands. According to the Hungarian historical tradition the knowledge and wisdom were the primary and true proof of the kings, the charismatic leaders. That is why so many idioms, proverbs evolved into something similar reasons to emphasize the importance of learning, designed to demonstrate the importance for young people. (What you once learn, no one can take that away, What Johnny learned John will not forget, The more languages, the more people you are, Knowledge is power, etc.).

in the meanwhile, in addition to schools in monasteries, with the support of the strongest churches, colleges were founded, where the others could learn and become members of the secular offices. In these institutions the children of poorer families could get in, but only if they were from a noble family. Others are examples only and up, so if someone showed excellent properties, the ruling nobility have received the grace of or

relating to the profession of change privileged (the so called honoráciors, people with intellectual occupation) . However, during the times the urban citizens, most of whom learned a craft, and attended foreign wayfaring, have become almost indispensable from the science of writing. To read the study of interest, such as the transfer of new knowledge has become the instrument of expertise and spread among the citizens. The invention of the printing press, and the demand on the Reformation spread to more and more people can read the Bible, instead of the Latin culture and started to surge in the development of national cultures. Still the literacy became the symbol of social success and the culture not in this period, but when the ideas of the Enlightenment spread and it became a national cause. The medieval church schools and universities since the late 18th century, in addition to the will of the rulers appear one after the Ratio Education in each country's regulations, that is, the rational organization of the education regulations. This happened in our country in times of Maria Theresa. From this point education is not an individual issue but it has social significance of an increasing emphasis, and will be until present day.

There is no doubt that the modern educational systems has its origins in the English schools however to us the impact of the two types of the earliest continental came. The German school system is characterized by strong state control, while the French, organized by Napoleon had a lot more diverse school types (Tóth, 2008). Thus, despite the fact that the Prussian seemed primarily through the political system effects to take root, but just felt the talent of French influence. Two indispensable factors of talent management are good teachers and school. The reform of the Hungarian education is based on the second half of the 19th century. The public school law, with the ultimate aim of contributing to the eradication of lateness has been formulated in 1848 József Eötvös, but in 1868 he began to implement it. The establishment of different types of schools were based on this law and additional education laws, secondary and higher education institutions implemented the classical and scientific education compromise. In this work they counted on the independent activities and the ambition of the Hungarian teachers for the modernization. Given that honorácior with the former being transformed into the same privileges, but has not disappeared from the prestige, prestige in the society, such as the open space of Hungarian teachers to the dominant elite themselves on public life, and sometimes tried to make up for the lack of citizenship. In particular, it was typical of the country where the middle class intelligentsia could have a leading

role and form of life, value system has served as a role model. In addition, or just as a result of which the habits, the settlement of the ethnic religious and educational issues regarding major role of teachers, teachers, and the compromises they could have helped each other and to the standardization of the education policy in the attitude. Between the different types of schools, it was not sharp struggle or tension, which further strengthened the teachers' sense of mission and the related appreciation (Kovács, 1978). The need for convergence is increasingly permeated the entire system of education policy, which the significance of the most competent, the Hungarian education policy might be considered the most effective under ministership of baron József Eötvös, whose opinion I quote from New Year's greetings published in the weekly journal of the Hungarian housewives:

„The enemy that is facing us is not the current dearth, but the poverty rate, which is running to the doorsteps of thousand houses. - Approached without noise, not increasing it by an horror caused by, but not less so, and some that this conflict can only stand if every prospective house a fortress that defends itself against the specific enemy - and whether - to continue this analogy - not just the housewives to those from whom it is dependent castles protection?”

Although the historical situation has changed a lot over the past century and a half, but in our region, the current situation of poverty, the risk of falling behind in a new form again knocking on the door of the house a thousand or already entrenched itself as an uninvited guest. To prevent this attack Eötvös occurred in family life brings together woman for what the Hungarian woman in the history of education, knowledge of its success, we understand, and we will be followed today.

That is why the home on innovation in education can understand the support of family lifestyle changes unemployment that separates families, the isolation of the outbreak, assist obtainable knowledge and literacy. This encourages the protection of European strategy, which is in a global competition to protect the interests of the European Union by establishing himself wished to be strengthened. The proof of this is the following resolution: "For every people in Europe - without exception - is to ensure equality of opportunity, that the impact of social and economic change needs to adjust to, and Europe in shaping the future actively participate" (Memorandum, 2000) The question after

the way in which the achievement of this goal can be followed in each country.

### **The intertwining of tradition and innovation in the international education systems**

The educational systems are forced by the global competition to get the different levels closer together to produce comparable and equal appreciable results. However, there is a kind of cultural warfare may also be called stimulus that the losers of illiteracy in its present form, the large number of functional illiterates existing and highly differentiated level practiced in relatively large masses. They possess the minimal required knowledge in the consumer society and they cannot handle working tools of the information technology. The winners of the elite education are the recipients, who are able to exploit anywhere in the world by using language and professional intelligence. The formula did not show such a sharply divided contour, as more and more often turn out to be the local culture specific to certain ethnic and religious values are very sensitive to the differential. For example the fact that how important for keeping up with the future in investing in education. Does it differentiate as a privilege or makes the high quality basic knowledge available to everyone. The "best Practices" for the successful methods were however, no longer only in Europe but all over the world want to look for, although it is true that in the aftermath of major European education systems still heavily influenced by us.

Maria Herskovits made such a glimpse possible (1993), who has 20 years of study provided important observations. The reform s started that time have valuable results by now and sometimes it turns out the way that we are not always available or the best foreign methods to support. The surveys prepared and regularly published in OECD countries are particularly useful in deciding, comparative analysis. They are specially designed for the world specializing in talent management organizations, such as WCGT, ECHA, MTT:

WCGT = World Council for Gifted and Talented; ECHA = European Council for High Ability; MTT = Magyar Tehetséggondozó Társaság (Hungarian Talent Management Council)

In most countries the special literature on this topic consider the high-skilled labour or people blessed with special talent, extra special selection and the development of individual road as the most important tasks. In this respect, we can consider Scandinavia and the Finnish education policy as a method to follow. We do not possess the endowments of the Nordic States but their approach is so appealing. In particular, the fact that they do not focus on the excellent pupils as in the "Finnish model". The model says that in the same group every child's optimal development need to be ensured (Descamps, 2013). To do this - as stated above can ascertain - an adequate number of teachers is needed, so it is possible to be able to hold small group sessions, a variety of endowments, differentiated stages of development progress in the management of children. The Finns consider a successful method is not to prepare the pupils for the surveys, evaluations, and not the contests between, but that due to the results for the generations to be issued as homogeneous as possible.

Consequently we can find the weakest connection between social position and results of school students here that is the family property, regional differences do not determine the future of the children. Undoubtedly, the state spends a lot for this goal and the teachers are able to meet the requirements with significant level of self-education as we always need to be alert to what else they need to train and verify what the students are required to learn, repeat and reinforce. The performance of a Finnish Erasmus student at our faculty confirmed the findings of the written reports. She was multilingual, able to work independently and was demanding.

Similar results can be found in connection with the South Korean education system, which is also a basic level education and focused on the demands of each pupil, the skill development work high level and language teaching is significant for the better orientation in different cultures.

The Hungarian talent management, of course, has successes in the support for the most excellent children in the last century. Its significance is far from being ignored but now I have to speak for those children for whom the narrowing opportunities may lead to the

development of a cast system, internal ghettoization in the future. On the other hand, I believe that the fastest and most efficient way to develop human knowledge, which is a particular capital in our age suffering from crisis, which is not only the development but also the utilization of what we need. Therefore, for the underprivileged and disadvantaged children are the same individual methods are needed as for the most outstanding talents. The Hungarian Genius Programme works for chosen in our country and the associated talent development cooperatives, associations, networks. Beside that Arany János Talent Management Programme for those who have disadvantages through no fault of their own. Similarly, the two-directional method can be observed in the vocational college programs. Overall, however, a similar methodology should be implemented as at our Finnish relatives, for which probably one of the most important value, the prestige, the number and the skills of teachers should be developed.

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**Lajos Kelemen**

## **THE ROLE OF EDUCATIONAL STYLES IN IN THE DEVELOPMENT OF HUMAN RELATIONS**

### **Abstract**

The goal of this paper is to strengthen the preparedness of the pedagogy/social worker students and also social professional in the field of understanding the formation of human relations. The paper intends to introduce those possibilities that may determine the actual and subsequent human relations of the children in relation to the educational methods of the parents. The first part of the paper gives an interpretation of the notion of educational style. In the second half we also give examples of 8 different styles (referring to Béla Kozék), which can be predictions of possible development paths of human relations.

### **Introduction**

The evolution, development, soundness and reliability of human relations at work of helping professionals are the focal point. Not by chance, because the basis for the mental health of a balanced social relationships can be found. Nice example of the fact is Abraham Maslow, who kept a record of the social needs (security, intimacy, love, recognition and belonging) as a basic requirement. All the higher-order needs can only appear built on the basic needs.

The clinical aspect of psychology or psychiatry also proves our hypothesis. Think of the fact that behind the most common mental imbalance of human relations there are hidden failures, losses, and other emotions that induce conflict destructive effects. All of these mean the settlement of healing for patients.



The present study aims to strengthen the skills of social pedagogue/social work students and professionals understanding the evolution of human relationships can be strengthened. The study intends to reveal the scenarios in the light of the parents' parenting style, which define the current and future human relations. Somewhat human germs of games can be discovered in these action, which the study will necessarily refer to (Berne, 2002).

The excerpt discusses the different parenting styles, and then the classical active Kozéki Béla offers eight kinds of parenting style for each human contact scenarios for the reader (Bagdy, 1986)

### **Definition and a brief overview of parenting style research**

A very trendy and fashionable area of personality research is the examination of the educational style of parents, teachers and leaders. At the beginning the interpretation of the parenting style by the researchers focused on the summation of the personality traits of the educators, which raised well defined modes of behaviour as a response. However, later it has been proved that in addition to raising the personal characteristics of the educational situation, the educational goal or even the number and composition of the children determine the educational style." Consequently, the parenting style is a system of effects integrated by the personality traits and educational opportunities for education and prevailing child education relations, which is an essential component of the evaluation, behaviour and clustering trends of children. " (Ungarné, 1978: 48 ) . Researchers agree that parenting style is crucial in determining the educational process. Number of studies have been written in this regard, I would like to mention a few of the most significant ones.

Lewin, Lippitt, White (1939 – cited by: Ungárné, 1978), created 5-person "Training Groups" of 10-year-old children and justified the mode of action of an autocratic, democratic and laissez faire leadership style, especially in terms of the evolution of the atmosphere. The result of their classic experiment was that there are three distinct types of leadership style and a well-defined characteristics of the atmosphere can be observed for each group. Lewin and his colleagues repeated the experiment with a number of researchers, and Francis Mérei applied preschool-aged children's groups as well. Each trial ended with the same result, which is pedagogically important conclusion that the kids

felt themselves the best in democratic atmosphere (Kántás, 1971).

A number of researchers have attempted to further shape the examination of Lewin and colleagues. According to Anderson et al (1946 – cited by: Ungárné, 1978), the teachers can be classified into two types, dominant (dominative) and collaborative (integrative) types. Actually autocratic and democratic leadership style by Lewin was renamed by terms that better fit to the teachers' personality.

Tausch (1960) emphasized the importance of extreme isolation and therefore he was writing about the are very autocratic, active integrative and passive type of social integrative type. In any case it is a fact that Tausch raised the need for a more nuanced distinction between parenting style, even if he is not even made an attempt to think about more than three types.

Ruppert (1959 – cited by: Ungárné, 1978) has created four parenting style pairs along four dimensions: 1. Subject and object of education 2. Prohibition and indulging education 3. Authority and free education 4. Self-conscious and self-guilty education. Ruppert mentions for each of these pair of style educational style a desirable "golden middle way": 1. objectivity parenting style 2. caring educational style 3. parenting style expressing respect 4. parenting style of realism.

Becker (1964 – cited by: Ungárné, 1978) dealt with the parenting style along the dimensions of emotional bonding (restrictive-permissive), emotional attitude (hot-cold), rousing requirements and formed the types of the cold-indulgent, cold-restrictive, hot-indulgent, warm-restrictive on the basis of these variations. Jenő Ranschburg described this division while emphasizing proper psychological interpretation of permissiveness: "What you mean by the psychology of compliance, it is not compatible with neither neglecting the child, leaving everything on him because of love of comfort and indifference, nor the extremely indulgent, all-permissive educational behaviour" (Ranschburg – Popper, 1978: 223).

Béla Kozéki further developed the division by Becker (Bagdy, 1986). His interpretation of the three dimensions: 1. The family emotional atmosphere (hot-cold), 2. Sturdiness and strength (strong-weak) 3. Educational flexibility for the requirements (open-closed). So eight types were created: 1. Harmonic (hot open-strong) 2. Liberal (hot open-poor) 3. Ambitious (warm-closed-strong) 4. Over protective(warm-closed-low) 5. Cold democratic (cold-open-strong) 6. Neglectful (cold-open-poor) 7. Drills (cold closed-strong) 8. Discordant (cold closed-weak). These educational models are presented to us a more nuanced

attitude of educators to children, but Bagdy (1986) points out that these models rarely appear in their pure form.

### **The impact of parenting styles on human relations**

The parents parenting style results in the formation of an attitude for children toward the world and people in terms of judging. They also say that the human-specific parent and child perceptions of the image of the world tend to be transmitted. In conclusion, as the image of man parents and the children have, the closer it is to the people to determine the quality and intention of attitude. The following will explain the study of Béla Kozéki's eight parenting style characteristics, which determine the development of human relationships.

#### ***Harmonic (warm-open-strong)***

This parenting style is characterized by loving relationship between the parents and the child. Confidence in the potential of children with potential in the course of education, which means that sufficient autonomy is allowed to the child in decision-making and the implementation of actions. However, parents help the child in solving the tasks indirectly, the self-realization and the development of autonomy. This assumes that there is a need for flexibility and creativity on behalf of the parents. Typically praise and reinforcement are used by the parents as a tool. Among their pedagogic methods of discussion and practices will appear in the first place. This attitude will result a positive and realistic self-assessment and success-oriented results in the child's personality. The child's self-knowledge, worldview being realistic and also has a strong interest in becoming independent at the same time, it will open the world of human relationships and direction for him. Human relations are characterized in that he does not involve too much ego in the system of relationships, so he will be able to get know people objectively and without interest in the relationships. Able and prone to empathy, to provide assistance and thanks for all the success orientation will be able to mobilize the resources of the environment well. In case of conflicts he will choose the compromise or problem solving strategy, which is suitable for both parties. People raised in this style are characterized by, clean, honest with harmonious and game-free human relationships.

### ***Liberal (warm-open-weak)***

The parent also has a loving attitude to the child in this case. Maybe the loving attitude is excessively strong. This results in not being able to provide consistent expectations for the children. Characterized by poor educational strength, they often only smile during prohibitions, when creating the rules, thanks to which the interdiction will not have any affects. Thanks to this the child will become an autonomous, so-called spoiled child. They will find the way how to emotionally blackmail their parents, which always reaches its goal. Some children also achieves to get a slap in the face from the parent in order to make them feel guilty and this will lead to overriding of the prohibition and child's action will get green light. This is very dangerous, because in fact the child is educating in this case. One of its dangers is that the child does not learn the rules, to adapt to the requirements. His ability to tolerate high pressure will be low and in this kind of situation it will conclude to aggression or escape (regression). In addition, another problem is that they do not develop a realistic self-knowledge, because of the parents' overpraise. These children will try to avoid failure, if they find that others are more skilled and it is difficult to solve a task. In this case, he flees the situation immediately and may be aggressive with their parents .

Their human relations are characterized by strong self-involvement, egocentrism and selfishness. He is therefore not capable of empathy. Self-advocacy is a strong desire to make a game characterized by particular human relations. This game is to find partners, friends and partners who can be bound by emotional blackmail to him, and thus his own will always prevails. His conflict resolution style is a competitive, and assertive, which is always striving to overcome and not searching for non-dominated solutions. If the actors in the game of the spoiled child/adult are dependent persons (strong dependence on someone), they serve well the interests of autonomous individuals, in return for them is good, since there is no need of decisions and taking responsibility. So they complete each other well in the game, and settling into a long-term relationship. In this case, most of their contacts may work well, but only the assertiveness of one party will work.

### ***Ambitious (warm-closed-strong)***

The parents of this style of have a vision of the future of their children themselves and according to this the child is will be an excellent student, athlete, professional or graduate. Parents can create this vision of the child's will, despite the fact that the child may formulate other purposes to himself or has other capabilities and interests that he intends to use. Although the parents love the child, but when it is about a job situation in future, it comes to performance, they have strong and rigid expectations. This perfectionism (performance-oriented behaviour), spasticity, lack of empathy towards the child means that they require unrealistically lot from the child. If their child is underperforming, then the parents are frustrated, disappointed and are able to blackmail their child with the deprivation of love. The children suffer from losing the love of his parents and trying to do well. However, he can become cramped, and an extreme anxiety may develop in the power positions and he will probably under-perform. He will be characterized by failure avoidance. He often flees from performance situations through psychosomatic symptoms.

The human relations of this type are characterized by dependency, dependent features. The will to meet the requirements is strong in him, together with that looking for love and intimacy, when it is not about performance situations. He chooses submissive or avoidance strategy in conflicts, because he is not ready to face with the failure, the tension in social relations that mean distress for him. His typical human game is to look for powerful personalities for a partner, a friend, who controls and suppresses him. If he is bounded to an excessively self-centred person (e.g. spoiled grown), then his game is destructive, because there will always be oppression and emotional blackmail. If he is bounded to a strong personality with empathy, then his game can be constructive and balanced.

### ***Over-protective (warm-closed-low)***

This type of parents consider their children vulnerable to the dangers of the world. Frequently it is the fear or anxiety of those parents who have children late; they are uncertain in their parental roles or experienced a traumatic loss. The over-protection is due to the excessive love, which is fed by certain parental anxiety. Thus the child is somewhat a victim of anxiety of their parents. Parents can relieve anxiety kept tight control over the child to be a child accidentally emergencies. This smothers the child control over autonomy, initiative. This may result in two types of reactions.

One of the opportunities is that the child may learn that the world is dangerous and therefore always looking for the security person from whom he is dependent on all aspects. This reaction game up to the projection of jealousy game too, namely he as the jealous half clings to the partner because of the associated separation anxiety. The partner is closely supervised, under the same control as the child of the over-protective parent. This game is stifling the excessive control, which poisons the relationship.

Another possible response is the rebellion, the outbreak. In this case the child cannot withstand the excessive control and often break out in the midst of lies. He does not speak honestly to the parents of events happened to him, because he knows that prohibitions might follow that enhance control. Unfortunately these manifestations can happen in his human relations in the future as well and that often leads to the development of the game of jealousy, too. It is true compared to the previous one but with one difference that here the rebellious type of person chooses the jealous partner (of course not consciously) and again they will experience the outbreaks and lies.

In either case, it may be true that it leads to a destructive game, so there is little hope that the children of over-protective parents will have good working relationship.

### ***Cold, democratic (cold-open-strong)***

The cold, democratic parenting style is characterized by that the parents are reasonably familiar with the child's abilities and also ensure the evolution and possibilities of self-assertion. However, these parents are too rational because they do not consider the experiencing of emotions important. The parents do not how to express love and humour or even a smile and how to talk about problems. This results in a high degree of emotional deficit, causing the child to turn to the teachers, companions and bind to them too much to compensate the emotional deficit. A strange dichotomy arises here. In the world of tasks he will be rational and happily successful but the world may experience irrational manifestations of emotions from him, some may be characterized by infantilism. In human relations that might happen in many occasions that the rational judgments are overwritten by emotion-driven irrationality. And the latter is stronger as we know from the Maslow pyramid that the emotional needs dominate the performance requirements. This kind of trauma can swing the individual out of the balance and can make the human relations vulnerable. They can be

victims of such games, which take advantage of the victims be processed, misused goodwill.

***Neglectful (cold-open-low)***

For these parents the child is mostly a burden. Their needs are more important than their children's needs. This means that they do not spend time and do not pay attention to the kids. Obviously emotional expectations are not involved in the education. The child cannot identify himself because of the neglectful parents neither based on the emotions nor on capabilities. He is uncertain of his identity, precisely because of that he is looking for individuals and communities that can help him to find identities. The need for belonging to someone and somewhere is strong enough to choose the wrong reference persons, therefore he can be deviant. As if by chance, luck was up to know who to hold on, because this may determine the way of socializing, success or failure of it. Human relations can also be varied to such individual. Often, the relationships are superficial and are not permanent.

***Drill (cold-closed-strong)***

The parent applying drills support very tough demands on the education of the children. He sees an in the child and do not recognize the child's needs, and that claims things, which are not easy to fulfil even by an adult. If his child is underperforming, then the punishment is harsh. The reward is not characterized by the parent, because the emotions are dismissed. The parent is a tyrant for the child, who only listens when the child makes a mistake and need to be penalized. No wonder then, if the child is full of anxiety. Unfortunately, this anxiety is resolved by the child in social relations but he is there the tyrant and keeps companions in check with hard aggression. That hereby dissolves anxiety and aggression because the tension is led off, while in the aggressor's role he has nothing to fear, because the companions fear him. However, he can step over such an anti-social role with the consequence that in his adulthood aggression can be a characteristic, often characterized by brutality in human relations. Due to excessive brutality could go to jail.

Their human games are about excessive aggression both as a parent and as a spouse. The child protection matters we can often see this personality type and match. We are shocked by cases, where the brutality of the husband is tolerated by the wife for many years without leaving the marriage. Even if she could in many cases. Often these tragedies are the results of games, where the wife can be a part of the

game, as a result of her choice of a brutal husband because of a hidden psychological cause. Such a wife may also have the history of a brutal father with drills. In this case, the children are not aggressive, but the anxiety may be identified and grew up in the role of a victim. It is the other possible outcome of the education with drills .

### ***Disharmonic (cold closed-weak)***

This parenting style is characterized in that the parent is emotionally unstable and suffers from emotional surge him. That is why he cannot be empathetic to children, cannot pay attention even to his children's emotions and needs. Expectations change according to his mood. For some reason he praises in one moment, and another time he punishes the child for the same thing. The child is experiencing his parents high degree of unpredictability as a distress, since he does not know when he does good or bad. For this reason, it may be prone to himself to become emotionally unstable. Just think about it, if the parent is hilarious, then the child is happy and released. However, if the parents are frustrated or depressed, then it will stick to the child. Unfortunately, if it is incorporated into the child's personality, then he can become a discordant parent. In addition, his human relations will be characterized the unpredictability. He will find it difficult to maintain a lasting, deep relationship because of his instability. He is experiencing his situation lonely very often, which will enhance the emotional lability. In the human games only those individuals remain at his side, who have learned to live with the jarring style of persons because of their education, so they might as well had parents of such a style.

### **Summary**

This study aimed to provide a glimpse into the world of human relationships determined by parenting styles. Although some educational styles are rare in their pure form, the reader certainly encountered the "aha experience" when reading about each style. All this is possible because we often meet the described parent relationships in human relationships one way or another, and we may have been through them, we are experiencing these in our roles as children/parents/adults.



The personality-shaping effects of a parenting styles and the extra projection of them, which determines human relations, could have been explained for long by this study. The reason why the author did not focus on that is that human relations' interpretation of a key, a scheme that he wanted to give to the reader. It can become clear by analysing the styles of parenting, how does it shape the child's personality and this is what relationships might result in human games. The key, the scheme to understand this is the application of a high degree of empathy. In this manner, this study tried to help the professionals to assist in training and further training.

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**Mariann Klement**

## **ALTERNATIVE CONFLICT-MANAGEMENT IN THE SCHOOL**

### **Abstract**

This present study intends to explore conflicts that arise in school life and depicts different methods that help to handle them effectively. The article presents alternative conflict-managing techniques, from which school mediation and face-to-face restorative method are further discussed. Student mediation, a special interests-based means of communication between parties to a conflict, provides an opportunity for conflict resolution. Restorative techniques help to handle the damage that was caused. The article is recommended especially to those who are interested to learn about new perspectives of looking upon school related conflicts and are looking for efficient means to resolve them.

### **Introduction**

It can be concluded that the post-transition period brought many changes in the functioning of society, which had major impact on the life and operations of young people. This period also gave room for different subcultures, and other deviant phenomena based on the breach of community norms, the management of which poses a new challenge for professionals engaged in the field of youth. In several aspects of the complex system demands a new interpretation - knowledge, views, school and the teacher's role in that field. The system of requirements changed and also appeared in the new paradigms that require the historically and culturally constructed knowledge - the school and the child - and the reform of the traditional patterns of answers based on that.

The interpretations of all these and the forming of responses are the current issues of pedagogy and social sciences.

The detection of the causes, symptoms, strategies and consequences of conflict are special topics of interdisciplinary research. In psychology and also in the social sciences a number of studies deal with this issue. It is present in the life of organizations, in business, in the workplace, in schools, and the smallest unit, the family as well. The school is suitable scene to develop child-child and child-adult conflicts, but solve them is a great educational opportunity as well, since the kids are spending the most productive teaching time there.

The psychological, sociological, pedagogical theories may answer the questions regarding the causes and effective method of treatment but there are only a few tools, which try to find a solution by combining these. The alternative dispute resolution techniques can be used deal with this task because of their interdisciplinary character.

In this paper we deal with the conflicts appearing in the field of school life and the treatment of them and alternative dispute resolution methods will be presented, which are effective in the treatment of school conflicts.

## **Definition of conflict**

Many people think that the conflicts caused the deterioration of human relationships, the difficulties of daily life, however, the conflicts are the results of the dissimilarities are differences. They belong to us from birth, so our disagreements can be considered as a part of our personality. If we accept this, then we can change the relationship to the conflict, and I see it as the possible carrier of a problem. If appropriate tools are available for the conflicting parties to manage the problem, a balance can be reached at a higher level and develop a robust, trusting relationship. The conflict is also considered as a means of peaceful change.

Conflict in a general sense is disagreement, battle, dispute or state of tension between people or groups of people, which is based on real or perceived opposites and everyone wishes to obtain benefits. According to the causes of its origin we can talk about informal conflicts, conflicts related to relationships, values, structures and interest-based conflicts. The quality of the match is determined by the emotional background of the conflict with, which is not always proportional to the same stake on

the conflict because it influences one's personality in the conflict and the mental hygienic status. In addition, the quality of the match also depends on what motives lay behind the conflict. At the level of the personality the higher level of structure they are linked (e.g., value-driven beliefs, ideals) the more severe they are and there are the less chance to solve it peacefully. If the motivational structure (e.g. curiosity) is lower the conflicts are less severe and they can be solved more peacefully. According to Boulding's (1962) definition the conflict is a form of competition between people or groups of people. It will enter into force when two or more people compete for goals or limited resources that are actually or according to their cognition are not available for all of them (Göncz-Geskó- Herbai 2001).

We can talk about constructive conflict, which stimulates experiments, the right choice of the action alternatives through fair competition. There is a destructive conflict, when unfair competition exists, when the level of agreement is low regarding the rules to be followed and the parties are less confident that everyone mutually abides by the rules.

## **Conflicts at school**

In our work, we experienced that the teachers, who have spent several decades in this job are more and more vulnerable, that means that they feel not to have any tool. They do not know the right answers to the changed situation, where children and parents have rights, while they have - sometimes it seems so - nothing any more. Conscious management of conflicts is an important pedagogical tool for education, it is no coincidence that within the discipline of education science the so-called conflict pedagogy is increasingly present. You may find that a significant proportion of the teachers do not always manage to find the best management mode to the particular situation of conflict.

An important question, and also a challenge for schools – in our world, which is getting faster and more impersonal and competition and cooperation are very important - educate personalities who favour the performance and the interests of the community as well. It would be effective if beyond the knowledge it would set an example of appreciating the quality of life and the honour of life.

## **Restorative models**

The restorative (damage restoring) approach of justice does not focus on punishment, retribution and revenge but the community along well-defined interests, aims to restore the damage. It aims to show the offensive half, responsibility, regret aversion and the community needs. We should develop a community of interest (Herczog 2003).

These models differ in their structure, which organized and leads the meeting, which techniques are used to encourage participation and the participants, who were involve in the process and what topics will be addressed in the course of processing.

The alternative dispute resolution techniques are categorized as follows:

- The mediation model are characterized by focusing on mutual understanding of the parties and looking for solutions that is acceptable for both parties. We can talk about several forms of mediation (community mediation, victim-offender reconciliation, victim-offender mediation), which usually differ in goals, duration of the procedure and the manager of the process.
- The conference models (family decision making conferences and community or victim-offender reparation, restorative justice) which functions with the participation of relatives, supporters and professionals to the who work with them in addition to the parties.
- The aim of the transformative models is the foundation of their co-existence, co-evolved grievances, and the opportunity to remedy the injustice. The restorative circles can be: proactive, that means founding cooperation, or reactive that means judgmental, problem-solving or processing grievances and trauma, healing and restorative circles. (Paul McCold 2003).

## **The "face to face" method of the restorative approach**

The "face to face" method by Ted Wachtel (1994) is based on the Real Justice model developed is an American educator is based on (Herczog 2003). "The restorative outcomes, converting dimension. Victims alter

a survivor of the conflict to cooperation, the shame of self-esteem, community and individuals" (Györfi 2002)

### *The steps of the method*

The discussion is an important element of the scenario, which is a simple and reliable tool for the facilitator (the mediator of the meeting), which is not advisable to change. We need to create an opportunity for the parties to express and sign their emotions regarding the consequences of the action. The victims need to have the opportunity to tell what impact had on them, what happened to them. The family members and acquaintances of the victim and the offender also have the opportunity to talk who are often secondary victims, gaining a lot of damage in the case. Even this is much more than what is generally available in a traditional prosecution. Experience has shown that emotions are expressed, they lose intensity. If the offender takes responsibility for the crime, the victim's anger, or the victim's desire for revenge often subside, disappear. Listening to each other itself will often help to reach the second goal of the formal meeting: the decision. The meeting aims to reach a joint decision about what to do in order to make the damage good. In the third part the lifting of the emotions, passions is done and it provides an opportunity for interested parties to move closer, for spontaneous apologies and forgiving. It is often the informal stage where they reach the true purpose of the discussion: the release of emotions (Földes 2002, Györfi 2002).

The discussion is led by an independent facilitator, who does not take a stand, but must ensure that all participants feel secure, give words and express their feelings. He provides a relaxed, supportive atmosphere, and the parties shall focus their attention on the agreement. He provides the opportunity to them to expression themselves and encourages them to find their own creative solutions (Göncz – Wagner 2003).

### *The application of the method*

The method is applied in more and more countries in Europe and overseas alike. It is our experience that these techniques can be utilized in the course of work with children and young people. In addition to the formal meetings a lot more techniques belong to the tools of restorative justice, which can greatly facilitate the work of staff in the schools, children's homes and all those who sometimes help to resolve conflicts between children. The school talks serve as an alternative to expulsion, suspension, expelling, or as a criterion supported on the suspension

after taking back. In connection with a case, a meeting should be kept. If one party does not agree or is unable to attend the meeting, you can keep it anyway. In order to progress further discussion, both parties must agree to participate, and the perpetrators should be made aware of them. If the victim and the perpetrator are another view of the facts or liability, then it is the facilitator's job to make it clear to the participants of the other party's point of view. If the victim does not wish to participate in the discussion, the facilitator needs to communicate to the parents and friends of the victims involved. The victim can send mail, audio and video material or an oral message through the facilitator (Földes 2002).

## **The mediation**

This is a special conflict resolution technique in which both sides in debate - at common consent - a neutral third party, the mediator will intervene. During the problem-solving process the mediator helps the parties to clarify the nature of a conflict and helps to work to find a solution that is acceptable for both parties. The mediator does not decide about the terms of the agreement the right and the responsibility remains in the hands of the participants. In the process the mediator and those involved in the conflict can jointly clarify the outstanding issues, explore the individual and collective interests, and reach an agreement accepted by all of them. Mediation should be used in cases where conflicts of interest arise or an open conflict between two or more people, and we cannot solve it constructively or within a reasonable time and relationship is needed to maintain the further cooperation. Mediation seeks to change the nature of the dispute, to resolve the problem, to create a real, working arrangement to maintain the balance between the parties and to ensure a correct procedure for the participants. The participants will have the opportunity for communication, to express and discuss their feelings, ideas and findings and to make the decision about their own lives (Barcy – Szamos 2002).

The mediation process can be divided into seven major parts. It begins with the first contact and continues with the launch of mediation in cases where that agreed to by both parties. At the beginning of this first meeting it is necessary to draw the attention of the participants that there are certain rules, observance of which contributes greatly to the success of mediation. They are partly about the expectations about the behaviour of the parties, the time frame and on the other hand they are possibilities that are inherent in working together. The clarification of the rules is followed by the time without a break, when each party may present its own perspective of the conflict, without anyone intervening. This is followed by the discussion time where the parties are talking about the controversial issues in the form of a dialogue and express their needs and interests. Then comes the development of the agreement, where the participants select the most appropriate alternative. The final stage is a written agreement, on which the parties agreed. Then in the closing stage the achieved results are reviewed together (Göncz – Wagner 2002).

In the process, the following basic rules have to be enforced: mediation and the decision are voluntary, no one is forcing anything on the parties. Here they will be listened and they need to listen to each other. Everyone gets equal time and space. They need to be open and patient toward each other, provide the requested information, the alternatives did not turn a deaf ear to the solution. Trust each other and the mediator, adhere to confidentiality. Respect each other, do not blame each other and do not use offensive terms. The arrangements can be revised at any time if they do not feel it adequate.

## **Benefits of mediation**

The parties control the process all along and they represent their own interests. They are working to achieve a "win-win" output and keep in mind the mutual benefits. Conflicts get into a different light, thereby they facilitate the creation of a new solution. The agreement is enforceable because they developed them themselves. With this new aspect of life people realize that conflicts can be resolved in a peaceful and they take steps to reach it. This method is fast and costs significantly less than the court procedures. The parties acquire skills and attitudes that can be applied in other situations and their experience become part of their daily lives, their behaviour. With this process there



is nothing to lose for them.

The school serves as a constant model for students and adults about how to solve the problems of life in the presence of each other. The negative feelings of the participants (especially fear and hostility) will be reduced during the dispute, they experience a sense of responsibility to a result that voluntarily and in self-motivatedly participated in solving their own problems. The conflict managers, student mediators (who control and keep the conversation on track) become more competent and they experience that there are skills, with which they can help others and also provide a model of communication for other students about efficiency and cooperation. Young people working in these programs learn to better navigate in human relationships, in school disciplinary matters and should spend less time on problem solving. After some time the number of conflict will decrease, so everyone can care more about learning and improving school atmosphere: students and teachers will be able to work in a more friendly and relaxed manner. The school conflict management program is considered to be an ongoing resource, which complements the school rules and disciplinary procedures and other educational programs (Barcy – Szamos 2002).

## **Conclusion**

Alternative dispute resolution stimulates positive thinking, which can help you to overcome and solve the conflict. "You never need the real determination to go to trial with somebody, but to sit down with him, and make a deal!" (Csiky 2009)

These techniques can be learned by the children as well and if you own and can apply them, it can positively change their communication, their ability to solve conflicts. They can separate facts from emotions, so they better understand of the various situations that occur in their lives. Their relationship with their parents, their peers, their teachers change into the right direction, will acquire better communication skills, they learn to listen to each other, and talk about their problems. There are a number of situations at school in which these techniques are useful and prevent quarrels, fights and negative emotions. Thus, not only as an alternative solution, but it could be used to target prevention to young people and learn not to put off the problem, but to solve them.

The authoritarian Prussian education is leading to a win-lose

outcome, and cannot be considered as effective. The application of the presented techniques, but even a few elements of them have long-term results, which is in the mutual interest of all parties.

The use of civilized conflict resolution technique is part of democracy. The alternative dispute resolution techniques are still fairly new, as well as the skills necessary for the functioning of democracy, and democracy has only recently appeared. Despite all we need to work towards this type of approach to become more widely disseminated. Even more so, since the success of existing initiatives, the results demonstrate that there is demand and the intellectual and cultural openness also appears increasingly. With this paper I aimed to facilitate this striving.

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**Sándor Szerepi**

## **SOCIALIZATION IN MAJORITY OF THE MINORITY**

### **Abstract**

This paper is inspired by a former Hungarian-Romanian project and the anthropological research carried out in the Faculty of Child and Adult Education. The author summarises the experiences collected during a research camp organized for the students of the faculty. The goal of the camp was to collect information and experiences in a Romanian village with a Roma community of significant size. The participants had the opportunity to observe the special socialization process, which helps to solve the problems regarding the linguistic incompetence of the Roma pupils. The most specific character of this process is that it is not deliberately planned pedagogically, it is based on the natural processes in the local community.

### **Background**

The background, inspiration of the study comes from two sources. The indirect sources were those applications that have given us the opportunity to carry out anthropological and pedagogical research in the Romanian border counties (Partium) between 2009 and 2011. These Romanian-Hungarian joint projects had envisaged that by monitoring the everyday life on the other side of the border we'll have the chance of obtaining a true picture of both sides of the Hungarian-Romanian border (in an often inter-and multi-ethnic environment) about the living situation, their cultural characteristics, still living traditions, social structure.

We always carried out our investigations at two sites: on the one hand we used the arsenal of cultural anthropology in order to get know the social and cultural fabric of the communities and to explore, on the other hand we carried out educational activities in the rural. The latter expanded, nuanced the results of our anthropological investigations and enabled the kindergarten teacher students to try out the professional skills acquired so

far in a culturally and often linguistically different environment, different legal backgrounds can and experience the main specificities of intercultural societies (mainly Hungarian-Romanian Hungarian-Gypsy, Hungarian-German relations.)

At one of these occasions, we visited Hadad with our students (University of Debrecen, Faculty of Child and Adult Education) in the vicinity of the municipality concerned by the present study. So – as we thought - it will not be totally unfamiliar environment for us.

The other (direct) background of our examination is the tender option, which was announced in the spring of 2012 by the Hungarian government, with the particular aim of encouraging foster caring of talent among higher education students. Reflecting on this we wrote our application (Multi-ethnic relations in Hadad - NTP FTNYT 12), which was awarded by the evaluators, so we could start the actual implementation at the end of November in 2012. Although in the short title of our application's name appeared only Hadad, we had the opportunity to carry out anthropological and pedagogical research in the next town, Hadadnásd as well. This opportunity is to thank primarily to the engagement of the school director in Hadad, who also oversees the operation of the kindergarten in Hadadnásd.

## **The characteristics of the settlement**

Hadadnásd is located in the southern part of Satu Mare County in Romania, not far from the county border (Szilágy County). This area is mostly counted to the historical Partium that means strictly speaking that is not even part of Transylvania. The town is located quite far from both the economic and administrative centres, not to mention the county seat of Szatmárnémeti.



The town features typically did not temper the people living here. Due to the absolutely not ideal soil for the cultivation the presence of agriculture essentially means grazing livestock. Minerals cannot be found in the area either and industrial development is hardly found in this region. However, hiking and seasonal hunting started to develop somewhat recently. However, the background for this qualitative and quantitative leap is still missing (service infrastructure, road network, and attitude).

Consequently, a significant part of the population is dealing with livestock farming or goes to the nearby larger towns to work, and a significant proportion of the population spend their whole life unemployed. A further nuance to the disadvantaged position of the village is that approx. one-third of the population of 900 persons are Roma/Gypsy who live at the habitation outside the community centre. The village is connected to the Gipsy settlement by a half mile long dirt road. Thus the Roma community lives segregated in the "traditional" way, but they use the same village and public institutions (which are located in the centre of town) than members of the majority society. These include, of course, the kindergarten and the school.

The primary school has eight grades of, with one class per grade, while there are only two kindergarten groups. Both the school and the kindergarten are characterized by the fact that the proportion of Roma children are significantly over-represented compared to the total population. Looking at the kindergarten that means roughly 50 per cent. However, unlike in the school, a part of the Roma, Gypsy children who are enrolled e in preschool education, do not attend regularly. After the onset of cold weather the attendance activity is significantly reduced.

It is typical for the Roma community of the town of that they speak the local language as a version of the Vlach Roma language. So that specific situation can be observed that in a Romanian small village the minority of the Hungarian-speaking minority lives a few hundred Roma as a group, whose language socialization is exclusively in Roma language that, while the Hungarian children only in English. (Also the Hungarian children learn the state official language, the Romanian only later, during the school years).

### **The circumstances of the research**

Our research camp worked in Hadad and Hadadnásasd settlements between November 26<sup>th</sup> and December 2<sup>nd</sup> 2012. Our accommodation was in the Wesselényi castle in Hadad, which was furnished for this purpose. Our team consists of six professors and kindergarten teachers and 15 kindergarten teacher students. Among the students there were four students from Vojvodina, who participated in the camp's activities as guest students during this time.

The research was carried out in four scenes:

- Gipsy settlement, Hadad
- Kindergarten, Hadad
- Gipsy settlement, Hadadnásasd
- Kindergarten, Hadadnásasd

Two of our colleagues with four of our kindergarten teacher students took part in the pre-school pedagogical work in Hadadnásasd. Before our arrival, in the planning period during the preparatory work we set the objectives of our activities: kindergarten practice carried out in different early childhood socialization, and partly different linguistic and cultural context – together with the processing of the experience. However, at the field we faced an unexpected fairy-tale-like circumstance, beside maintaining its original goal it inspired us a new and different way of investigation objective: specific linguistic incompetence, and the consequent socialization features observations in Roma-Hungarian inter-cultural environment.

In both kindergarten groups education and development of the children of mixed ages were carried out, only in Hungarian. In each group 1-1 Kindergarten teacher performs pedagogical activities from 8 am to lunch time. Between noon and 1 pm. a part of the children headed home, others are picked up by a family member. The activities in the kindergarten is therefore obviously focused on the morning period, not including either the lunch or the sleep time.<sup>16</sup> Kindergartens carried out their teaching activities on the basis of a curriculum the same way as in the schools, of course the objective and activity system is assigned according to the age characteristics of the pupils. Clearly everyday life in Romania kindergartens also includes free play<sup>17</sup>, but the emphasis on the compulsory activities is just as strong today as it was in the home nursery perception experienced before the '90s. That means, simply put: our students had to deal with a specific situation in their work in Hadadnásd work, which had the following features:

- Different professional backgrounds (basic program instead of the central and local pre-school curriculum)
- Different customs and traditions of pre-school education
- Hungarian as a mother language,
- Different social settings (poorer rural milieu)
- And an unexpected difference: the linguistic incompetence of the Roma/Gypsy children.

### **The issue of linguistic borders**

„The school culture ... is totally useless in the Gypsy culture in both social and economic point of view: social point of view, because the Roma have their own culture, knowing their own rules and values and the Gadjo culture (i.e. literacy) does not have any prestige within the Roma society."(Zatta, 2206:351). Fragmentary or partial acquisition of the majority language spoken by many inter-and multi-cultural society characterized by formula around the world. (See the reduced language skills of native Spanish speakers living in the southern states of the United States) The more closed the minority society is to the majority and the tougher cultural traditions and values they have, the stronger this phenomenon in the direction of the majority. In this way, we can

<sup>16</sup> This type of nursery operation in terms of the agenda at all can be considered as citizens, we visited the Romanian institutions.

<sup>17</sup> Though it must be added that this does not correspond to the Hungarian practice.



experience language problems, among other things among the Székelys living in Romania, which is a disadvantage in the secondary and higher education in particular for young people.

However, in the case of Gypsy/Roma minority the above defined characteristics clearly contributes to this situation: insensitivity to the majority culture, lack of interest, real or deep social integration and more specifically to the majority culture ought fragmentary or lack of it. In this respect, the respect of the Hungarian and the Romanian Roma community and the majority cannot be detected a significant difference. However, the situation Hadadnásd that we examined extended the situation with two elements, which cannot be observed in domestic practice:

- The confinement of the Roma community not only geographically and socially but also linguistically also creates isolation. This segregation means that the members of the growing generation until the entrance into the institutional education (pre-school enrolment of 3-5 years of age) was virtually Gypsy (Romani) is the only language and has marginal contact with members of the community, that is the majority language (in this case, is not primarily the Romanian, but also Hungarian language) will only learn the kindergarten years.
- The educational practice in the Romanian kindergarten resonated little over the challenge of the past decades, the increasing rate of the Roma population inside the majority society. In other words, they do not consider it as a problem to be solved in a monolingual language inclusion of Roma children, communication problem to treat, in a word, the dissolution of linguistic incompetence. Instead, they rely on those "natural" processes that have traditionally been the institutionalization when we observe, and then it will be dealt with below. Kindergarten teachers are considered to be minimal awareness of the life of the Roma minority in relation to the circumstances, so that they could not answer the question of how Gypsy (Romani) the dialect the Gypsies in Hadadnásd speak. However, we noticed that the names of the Roma children mostly are Hungarian in origin, that is, parents prefer in their naming local custom system of the majority or inspired by the Baptist church, which has a strong presence in the village

that is why they give Old Testament names.

### **Linguistic incompetence and pre-school education**

During the seven days in our research camp we could turn four days on the study of pedagogical practices in kindergarten and socialization situations. The reason for this was that they spent the first day (Monday) out of the settlement to get acquainted with the institutions, and the weekend was eliminated for obvious reasons in this regard.

In the two kindergarten groups 2-2 students participated in the practice, organizing and leading sessions. The observation of linguistic incompetence using these situations becomes an integral part of the research. In summary, the following situations were the basis for the observation of socialization:

- Communication induced by the kindergarten teacher,
- Kindergarten teacher students Occupations
- Activity observed in game situations.

The community structure developed similarly in both groups:

- Hungarian-born children, most of whom regularly attend kindergarten,
- children, Roma, who regularly attend kindergarten,
- Gipsy/Roma children, who are only occasional participation in pre-school (subject to the weather, or more seasons).

During the week, it was observed that due to two circumstances that had just been reported in the kindergarten, the children were present in relatively large numbers. One reason was the preparation for the celebration of Santa Claus, the other is was our presence, which meant quite a change compared to their everyday life. Nevertheless, there were 2-3 children in both groups, who did not appear there on every day we spent in the kindergarten group.

Roma children's age is crucial in terms of catching up with the language. When the Roma children get into school from the senior group, practically fully learn the Hungarian language. The process takes two to three years, and on the basis of our observations it happens in the following way:

a. Kindergarten teachers' problem solving strategy:

- As much as they can, and the situation allows they do not leave any child out of the activities. They also "appeal" the gypsy children, who does not understand language, by using find non-verbal instructions. By using intonation, gestures accompanied by explanations they try to keep them involved in the occupations.
- You are using "interpreters" who are translating into Gypsy and back into Hungarian. These interpreters usually come from senior groups of Roma children, who have already mastered Hungarian, the language of the majority in kindergarten during 2-3 years, and have a close relationship with little ones (siblings, cousins, extended family members living in the street ...), who do not speak Hungarian. These interpreters are generally observed to be activate in two cases:
  - If the kindergarten teacher asks them to do so, because she cannot handle the communication situation alone.
  - The little ones, who do not speak Hungarians get into a situation when they need the linguistic help of an older child.
- The kindergarten teacher "encourages" the usage of the Hungarian language. This basically means that she tries to prevent Roma children speaking between each other in private conversations in Romani, because she does not understand the contents of the communication, which disturbs the one hand, on the other hand she thinks that these gypsy language conversations hinder the acquisition of the Hungarian language competence. Consequently, she regularly rebukes those, who use the Roma language "out of control".

b. The children's problem solving strategy:

After initial recognition, they use the interpreters in a

more and more conscious way. Reliance on the familiar home environment for children from the first days typical, but the language of communication in helping their functions gradually become a necessity, and then they can leave it over the years.

- They were constantly watching everything and everybody, because typically only the events, activities can be inferred from a close-up of what is happening in the kindergarten group. This was clearly observable during the Hungarian storytelling, where the Romani children from the junior group were observing the notions, gestures and other nonverbal communication of the teacher and signs of reactions from their preschool peers. Meanwhile, they did not ever bother the story telling and that was true to the other activities as well.
- They seek to participate intensively in non-verbal-based or managed activities. They were mainly manual activities carried out at the table is. After all, here you can directly emulate what they learned from the movements of others.

Two conditions create the foundation for this specific communication practice and in the absence of them the relations between kindergarten teachers and Roma children would probably be different.

- *The strong sense of security of the gypsy children* (and parents) in the preschool environment. It was observed that not only the older (i.e. who has spent 1-2 years in the kindergarten, and thus socialized in the Hungarian majority society) but also those, who just got into the kindergarten not much earlier and do not speak Hungarian, they also felt fully safe in kindergarten, and their group. In the background, of course, there is the confidence of the Roma parents, without which the presence rate of Roma children is much lower. (Romany parents are less affected or encouraged by the social welfare and child protection system in the pre-school participation than in Hungary. Therefore this can be seen as more internal motivation, too.)

- *The accepting attitude of kindergarten teachers.* It was typical of both kindergarten teachers we met that during their work they used maximum acceptance toward Roma children. This attitude has made the first specific socialization practices possible, which is able to get the pre-school Roma children from the basic linguistic incompetence to the doorsteps of the school in three years. Essentially, they can compensate a major part of the disadvantage originated from the family socialization and the different mother tongue.

## **Closing reflections**

During our research camp beside the expected results (experiences in an environment different from the Hungarian kindergarten practice, understanding the community characteristics of a gypsy village) we have also gained an unexpected result. We could observe the specific socialization process that permanently resolves the linguistic incompetence of the gipsy the children community of the village, without any conscious and planned educational impact, leaving only the natural processes to prevail. It is not our task to assess this "solution", we only tried to record the main features of such practices, explaining all this work in the actually stable circumstances. Finally, the experience in Hadadnádásd harmonize with the following lines:

"The majority of Roma children is living in large families, that is why they are open to community relations. They are socially developed, however – probably because of the old "tradition" of societal exclusion – they are afraid of strangers, but experience has shown that the presence of even one co-Gypsy children is enough to regain their bravery and companionable tendencies. They mostly feel safe among their siblings, their families, their relatives, and they realized that at the family gatherings, they are the centre of attention as small children. Therefore, the integration of Roma children can be encouraged significantly by the presence siblings, older children, family members, distant relatives in the kindergarten." (Kovács, 2009:113).

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**Mihaela Nistor, Tamás Martos, Péter Molnár**

**„I JUST WANT YOU TO CARE OF ME!” THE  
EFFECTS OF ATTACHMENT AND FAMILY  
PATTERNS ON DYADIC COPING**

”

**Abstract**

Family is the first place where the individual learns the ways to express affections, this patterns are transfered then to close relationships. The way we cope with conflicts in relationships is fully reflected in the family learned behavior patterns. In the present study, our aim is to present the role of the family patterns (highlighted the adult attachment and the role of dyadic coping) on the relationship satisfaction. According to this we illustrate the relationship between the attachment, dyadic coping and satisfaction in couple relationships. In our questionnaire based study 64 adults participated who had a partner (32 men and 32 women, mean age of the sample is 24.91, standard deviation 3.67 years). In addition to the Relationship Questionnaire (Csóka et al, 2007), with which we have tried to capture the attachment experiences, we assessed also The Dyadic Coping Inventory (Martos, Sallay, Nistor, Jozsa, in press) to measure the dyadic coping type and the Marital Stress Scale (Balog et al, 2006; modified version). to measure the relationship satisfaction. As a result of this study it can be concluded that, although the anxiety is associated with low relationship satisfaction, delegated coping lead to a higher relationship satisfaction. Consequently, if an individual is able to change the patterns of his family and adopt new coping patterns with his partner



increases relationship satisfaction, contributing to the future of their offspring to develop a harmonious family patterns.

### **Attachment and coping: the transfer of the dysfunctional family patterns from generation to generation**

The attachment theory (Bowlby, 1973, Hazan, Shaver, 1987) provides a meaningful framework to understand individual differences in amounts of coping with stress. People with different attachment styles choose different strategies to cope with stress. The choice depends on the family bonding evolved from experience (Bartholomew, Horowitz, 1991). Much research has shown that people connected to the secure role are usually at a high level of commitment, which allows them to behave in the event of conflict constructively (Simpson, 1992, Kobak, Hazan, 1991). In contrast, the people with the fearful attachment style with avoidance and denial prefer the less constructive conflict management - such as outbursts of negative emotion (Steuber, 2005, Pietro Monaco, 2004). If a person experienced in the early years the sense of security in the family and his attachment needs were satisfied, this will accompanied the person safe until the end of his life. Similarly it can become a defining experience, if the person experienced neglecting or refusing parental behavior. The dysfunctional patterns inherited from generation to generation through six steps.

Anyone who has such dysfunctional family patterns, with high probability will build the couple's relationship and family life of those around you. If the person is not able to change these patterns of coping and to develop new coping patterns, he will create a couple relationship with high probability that is unsuccessful. (Townsend, 2011).

### **Bodemann's theory of the pair coping**

But how do you change, consciously work to change these patterns of coping and together the partners to develop a sample that increase relationship satisfaction? Bodemann's (2005) theory gives answers of the pair coping. A common feature of conflicts in relationships is that both partners assess the situation as stress and commonly contribute to

the development of a coping style that is not necessarily effective. We call this jointly developed coping process by the partners as paired (dyadic) coping. (Martos, 2008). The dyadic coping has positive and negative forms. The positive dyadic coping types are:

The dyadic coping approach means that a partner helps the other partner by a tangible tool or emotional support without taking the coping work to himself. We can talk about common dyadic coping in those cases when both parties in terms of the relationship important objectives are in the focus. The assumed dyadic coping refers to the possibility of one partner to the other to take over the task, which they should contend.

The negative forms of dyadic coping are: Ambivalent dyadic coping in the case of support to the party that feels it necessary, it will use it, but it is part of the party's burdensome, unpleasant to live through. We can talk about negative dyadic coping in the case, when the contact stress signals directly produce perverse manifestations of the other party. In case of superficial dyadic coping the offered support is bogus..

Bodemann's studies have demonstrated that even coping skills can be taught and improved effectively. Consequently, even those people who have dysfunctional attachment patterns are able to convert their sample in the family if they consciously work on it. Since the effective coping depends on the invested work of both parties, even the systematic theory of coping is of particular importance. It is therefore important to consider that even coping may increase the quality of the relationship satisfaction among persons who are not family appropriate binding relations.

## **The goal of the investigation**

Most of the research on coping was carried by the involvement of American and Swiss couples. In our research we aim to build on the aforementioned results, we examine how the couples live in Hungary relate to dyadic coping. The relationship satisfaction has been linked in several studies of dyadic coping, but the relationship between attachment style paired coping has not been reviewed yet by anyone. Just the same way the pair coping, satisfaction, combined relationship of attachment was not examine by anyone. As a result, it is our goal to present a model to illustrate that the attachment styles influence the choice of coping strategies, and the latter affects the relationship

satisfaction.

## **Hypotheses**

Our hypothesis of adult attachment are dealing with coping and relationship satisfaction co-directed with it. It is assumed that both the independence and the high values of worrying dimensions will stay in contact with satisfaction in a negative context. In contrast, the search for relationship, which is a secure attachment feature, will show a positive correlation with relationship satisfaction.

In addition, the use of positive coping will result (better stress communication, support, public stem, assumed coping) a high relationship satisfaction. Negative coping even with low contact will lead to satisfaction. However, positive coping support, and even the common coping more will occur among persons who are looking for relationships. In addition, by the worrying people the rate of assumed incidence will be higher in the hope that this make their partner to like them more.

Based on the above assumed hypothetical context, the following questions arise regarding attachment, coping, satisfaction for joint relationship: the worry and satisfaction to the assumed relationship is mediated by coping? The search and relationship satisfaction mediates the relationship to the positive coping (i.e. support, and joint coping)? Does negative coping mediate the relationship between independence and satisfaction?

## **Research methods**

In our study, we used three questionnaires. The first was the Relationship Questionnaire (Relationship Scale Questionnaire, RSQ, Griffin and Bartholomew, 1994;. Hungarian version Jackdaw et al, 2007) as a measure of adult attachment based on Bartholomew's theory of secure, anxious, denial, avoidance and fearful avoidance binding patterns to measure. The questionnaire contains 17 items in three subscales: independence, worry, contact.

The second questionnaire "Wedding Stress Questionnaire" was (Balog et al, 2006) that measures the quality of the relationship. We wanted to capture in the questionnaire the relationship satisfaction. The scale contains 17 items, in the factor analysis five dimensions were separated: 1. Love-confidence dimension. 2. Problem dimension. 3. Sexuality dimension. 4. The effect of heart disease on sexuality. 5. Personal identity dimension. In our research we left the fourth dimension (The effect of heart disease on sexuality) because it was substantial for the heart patients.

The third questionnaire was the "Dyadic Coping Inventory" (DCI), which measures the quality of a few common coping styles. The questionnaire consists of nine subscale and has 37 entries. The subscales are grouped according to the joint part of the respondents, on behalf of the partner, or the coping experienced together with the partner. I used the following subscales: The own positive pair coping, which included their own stress communication, dyadic coping and support their side of the assumed dyadic coping on their side, their negative dyadic coping and common coping.

## **Test subjects**

In our study participated a total of 64 persons living in a relationship, of which 32 were boys and 32 were girls. Condition for the selection of persons was to live in a relationship for at least two years, they have no children and are not married. The actual period of the relationship length from 2 to 11 years, average 4.2 years. As for the age of the subjects, the women in the youngest 20 years old and the oldest was 29 years old, mean age of 23.09 years (standard deviation 1.99). Among men, the youngest 21 years old and the oldest was 38 years old, mean age of 26.72 years (standard deviation 4.07). The degree distribution are available on the first table. The binding styles' distribution shown in Table 2.

**Table 1. The distribution of the educational attainment of the subjects**

<b>Qualification</b>	<b>Maturity</b>	<b>College</b>	<b>University</b>
Men	62,5%	12,5%	25%
Women	87,5%	6,3%	6,3%
Whole sample	75%	9,4%	15,6%

*Source: Own compilation*

**Table 2. The distribution of attachment categories in this study  
and in two previous research**

<b>Attachment style</b>	<b>Bartholomew, Horowitz (1991)</b>	<b>Csóka et al. (2007)</b>	<b>This research</b>
Secure	47%	18,5%	18,8%
Denying avoiding	18%	32,3%	28,1%
Fearful avoiding	21%	29,7%	21,9%
Worrying	14%	19,5%	31,3%

*Source: Own compilation*

## **Findings**

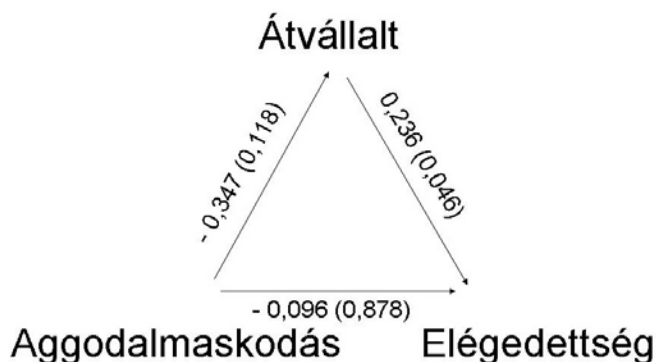
Given the large number of statistical analysis, we will present only the results that show the statistically significant and professionally relevant results. For testing of hypotheses, the following statistical methods were used: the Pearson correlation and the mediation model (Barron, Kenny, 1986).

The results show that higher values of the worry are negatively correlated with satisfaction with the relationship ( $r = -0.395$ ,  $P < 0.001$ ). The hypothesis is fulfilled that the use of positive coping would even entail a high relationship satisfaction ( $r = 0.594$ ,  $p < 0.000$ ). In addition, it is also confirmed that the use of negative coping even with low relationship implies contentment ( $r = 0.584$ ,  $p < 0.000$ ). The hypothesis was disproved however, that in case of those who are worrying more because of better relations, assumed to be typical coping ( $r = -0.350$ ,  $p < 0.001$ ).

We also wanted to know if the relationship between binding dimensions and satisfaction is mediated by the dyadic coping. We have tried to look for answers for this question in the mediation model (Baron Kenny, 1986). In order to verify that the terms of the mediation model, four linear regression was calculated. Terms of mediation model (Tix, Frazier, 2005) have not been met in the case of independence and connection dimensions search, so we could

control the worry dimension relationships. The results indicate that higher worry less satisfaction, and lower assumed coping. Coping through the assumed partly by the higher worrying relationship satisfaction (see Figure 1). The figure shows the values of B, the standard faults parentheses.

**Figure 1. The connection between assumed coping, worrying and satisfaction.**



## Discussion

The purpose of the research was to reveals the connections between attachment, coping and satisfaction among people, who live in a relationship for at least two years. Main results of our study indicate that the high level of worrying shows a low level of satisfaction in a relationship. This result confirms the literature data that people, who have a typical worrying rate can not adequately cope protest against stress (Maunder, Hunter, 2001) and characterised by increased care seeking, the loss of fear, separation, (West et al, 1994 ), jealousy, dührohamokkal (Feeney, 1999).

Furthermore, our results indicate that a higher degree of worrying indicates a lower level of assumed coping in a relationship. According to the literature, the worry has the following characteristics: a positive image of the other one is created and created a negative image of yourself (Bartholomew, Horowitz, 1991), the idealization of their partner, their feelings do not take into attention the benefit of partner (Feeney, 1999). However, according to the hypothesis Bodemann (2005) assumed coping means that the onerous task of taking over the

respective partner. Accordingly, the results are inconsistent with the rationale, as we would expect it, because he worries that he will lose his partner, but rather tends to make everything balanced in order to obtain your partner like it. The latter thought is confirmed by the finding that over the assumed coping leads to higher relationship satisfaction worry.

Our study confirmed that the high positive coping is associated with relationship satisfaction, while negative coping indicates low satisfaction. This result is supported by Bodemann (2005) research, who says that high satisfaction among couples is characterized by dyadic stress coping, better communication, support, and low dyadic coping experienced.

The results presented above may be of practical importance in the couple therapy, they can help professionals to improve the quality of contact and to increase satisfaction. To this end, it could teach couples constructive coping strategies to apply so those persons could live in full satisfaction in their relations, who have adverse experience from the past.

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**Gyula Szabó**

## **THE STUDY OF CHILDREN'S QUALITY OF LIFE – REGIONAL DIFFERENCES IN HUNGARY**

### **Abstract**

Children's welfare has been a popular research topic in the past few decades, but researchers usually focus on the relationship between child well-being and trends in GDP. Nevertheless there are some drawbacks of using GDP per capita as an indicator of child well-being that is why a number of alternative methods were developed. Researchers agree that we still do not have effective measures to evaluate child well-being, this paper aims to collect some of the most important new approaches regarding this topic. The author also presents some of the territorial differences in the field of children's welfare by using statistical data from the seven regions of Hungary.

### **Introduction**

Most of the economists, who are interested in child well-being issues agree that the purpose of economic activity can be described as promotion of human development and well-being and not growth itself. On the other hand these researchers also agree that we still do not have effective measures to evaluate progress toward these objectives. Of course we already possess a measure, which is extensively used by scientists – this is GDP. Gross domestic product (GDP) is used to measure the market value of all goods and services produced in a country during a given year. But the changes we experience both in society and the global economy, many researchers doubt whether GDP is an adequate indicator of the well-being of countries and their citizens (Eisler 2007, Stiglitz 2009).

Authors often refer to the events in 1980 when Ronald Reagan asked

the American people a simple question: "Are you better off today than you were four years ago?" In spite of the fact that between 1976 and 1980 per capita disposable real income in the United States increased by 7,6%, his audiences answered "No!" A similar event happened in Canada in 1998. Canadians were asked in 1998 how the overall financial situation of their generation compared to that of their parents at the same stage of life, less than half thought that there had been an improvement – despite an increase of approximately 60% in real GDP per capita (Osberg and Sharpe 2005).

To better understand the real nature of economic development requires a multi-disciplinary approach which includes a more detailed view of the society and its members – the examination of societal well-being is a step toward this goal.

### **The traditional approach of the measurement of well-being**

In the 1930s GDP was developed to be an indicator of various market activities, in a period when the primary objective of government was to stimulate industrial production (Cobb et al. 1997). After the war, it became an official instrument of US economic policy and it was intended to measure industrial growth. GDP shortly became synonymous with an improvement in a nation's economic health and the welfare of its people. However Simon Kuznets, the creator of the method warned the US Congress himself that a single index surely cannot be the satisfactory way to evaluate the welfare of a nation. In the 1960s he also emphasized the need to make distinction between quantity and quality of growth. Already in the In the early 1970s economists started to criticize the way GDP was used to measure welfare or well-being.

GDP is considered to be a very useful tool to monitor short term changes in industrial activity over the course of a few years, but proved to be inadequate to reflect the complex structural changes during the process of social development. The deficiencies of GDP as a measure are well documented by leading economists but decision-making still remains largely based on GDP. The challenge is to derive a more appropriate indicator to reflect real, sustainable economic welfare, social development and human wellbeing. The idea to value various economic activities with a single but easily accessible indicator, price, was a good idea but in the past few decades misconceptions and policy distortions were to be perceived, partially because of the use of GDP.

Although money is one of the most powerful instruments of social progress and price can be a tool to measure, the possibility to measure all value in terms of price was too tempting (Jacobs and Šlaus 2010).

The controversial role of GDP as an indicator of the state of a society and its members was criticized by a number of scientists, organizations and agencies. By now this issue has become one of the most popular topics of publications in this field. Here we mention only two authors to clarify the main doubts concerning GDP. Riane Eisler (2007), acknowledges the value of GDP as an economic indicator but he also pointed out that it does not give an accurate estimation of a country's economic production and condition. Among others he emphasizes the need to measure the status of women and children as fundamental indicators of the well-being and economic strength of societies. In addition Eisler also emphasizes that GDP does not fully account for all economic activities, especially those that exist outside the realm of monetary exchange. As he wrote GDP does not take into consideration the monetary value of "the caring economy", the unpaid care of households, children, the elderly, and the disabled by family members.

On the other hand GDP includes many items that do not actually improve societal wellbeing. Reconstruction efforts after a natural disaster are counted as a boost to GDP – even if it only contributes to the reconstruction of former condition. In general the measurement of government output is particularly challenging, because public services are often provided to direct users for free, or at a subsidised price, so it cannot be valued using market prices, that means that the assessment of public services output is based on the value of inputs.

Quite recently a group of reputed scientists had the opportunity to thoroughly examine this issue when President Sarkozy requested them to participate in a special commission. In 2008 he asked, Joseph Stiglitz (President of the Commission), Amartya Sen (Advisor) and Jean Paul Fitoussi (Coordinator) to create "The Commission on the Measurement of Economic Performance and Social Progress" (CMEPSP). The members of this commission, three respected professors were supposed to formulate a report on not only the problems of GDP but also the possible new methods of measuring well-being (Stiglitz et al. 2009). The Commission's aim has been to identify the limits of GDP as an indicator of economic performance and social progress and to consider what additional information might be required for the production of new indicators. The fact that one of Europe's leading politician thinks

reasonable to establish a commission like that shows that this is not an issue of a few experts. This way the development of new, methods became a goal of decision makers as well.

To find a way to properly measure human development, first we have to define what well-being actually means for an economist. A multidimensional definition was used by the Stiglitz commission and based on research and several concrete initiatives they identified key dimension that should be taken into account. The above mentioned report of the commission listed seven main aspects (Stiglitz et al. 2009):

- Material living standards (income, consumption and wealth);
- Health;
- Education;
- Personal activities including work
- Political voice and governance;
- Social connections and relationships;
- Environment (present and future conditions);
- Insecurity, of an economic as well as a physical nature.

By now a wide range of indicators has been developed, which intend to reflect economic and social processes in the world. The OECD is one of the main actors in this field, among others they collect data relating to fertility rates, migration, marriage and divorce, education, unemployment, income inequality, gender wage gaps, social spending, old age replacement rates, poverty, life expectancy, health expenditure, etc. Besides there were several attempts recently to create composite indices of progress to supplement or supplant GDP. In the literature of economic and societal well being there are a number of composite indices, which differ in terms of the indicators and aggregation methods used. In case of Index of Sustainable Economic Welfare (ISEW) for example sustainable economic welfare implies the welfare a nation enjoys at a particular point in time given the impact of past and present activities. The Legatum Prosperity Index (LPI) consists of seventy-nine indicators, grouped into nine equally weighted domains, like economic fundamentals, democratic institutions, health, governance, social capital, etc. (see <http://www.prosperity.com>). The Happy Planet Index (HPI) measures a country's average "happy life years" per unit of ecological resources consumed. This index combines environmental

impact with human well-being (see <http://www.happyplanetindex.org>). The Genuine Progress Indicator (GPI), which begins with standard personal consumption data and adjusts it to account for a number of factors, including income distribution, unpaid work, the costs of crime and pollution, changes in leisure time. Human Development Index (HDI) is probably the best-known alternative, which combines GDP per capita with two other indicators –literacy and average life expectancy – into a single index. The United Nations shall inform annually the value of the index (<http://hdr.undp.org>) and this report includes a ranking of individual countries also HDI values. This indicator was originally developed to measure and compare the developing and developed country situation at stake, but now it has been widely applied not only countries, but also for comparing regions and micro-regions.

### **Scientific approaches in the research of child well-being**

The increasingly visible demand for child's welfare and the growing interest in the related indicators can be considered as a kind of reaction on the rapidly changing family life, and on the increasing demand of the professionals who work with children, the social sciences and the general public to get a more accurate picture of the situation of children. In the following, we examine some of the approaches that are typically used in the researchers' work. Based on the definition of the rights by the United Nations General Assembly adopted a document, "Convention on the Rights of the Child", which provides an opportunity to interpret a variety of children's well-being in a scientific way. The four general principle laid down there in line with plans, which are developed in the child welfare professionals' scientific debates. The prohibition of discrimination (Article 2), for example, points out the necessity of considering the situation of children in special aspects, such as the children with disabilities, or the institutional care claimants. The requirement to take into account the children 's interests is emphasized in a principle ( Article 3), which points out that during any decision related to children each operator should bear in mind their interests, which also follows from the case analysis on the child welfare investigation is the basic unit of the child should be. Article 6 of the Convention also draws attention to the complexity of the situation of children, while keeping a holistic approach to be followed in connection with a child, where the civil, political, social and economic considerations are an equal weight. Accordingly the

concepts related to child well-being must be multi-dimensional. Finally, we highlight the children's own opinion urging consideration of article 12, which finally recognized the right to make their voices heard and their views taken into consideration on matters which concern them (Bradshaw et al. 2007) .

The approach called as organic approach focuses on children's abilities related to their development and their welfare. It is such a dynamic process that is influenced by many factors, as the children are in continuous interaction with their environment, so they can play an active role in the creation of wealth and the development and use of resources. The children will interact especially with their family, but also many other people and organizations have influence on them: friends, neighbours, health and childcare, school, etc.. These direct interactions shape the child's micro-system, which is the strongest effect on them. Relations within the micro-system structures, such as the parents, the school scene in the meso level. One level higher, the exo level is related to the social relations, which include the parents' network of connections and the condition of the local community, parents and the media at work. The exo level has been most direct effect on the children that affects the structures in the micro level. Finally, the macro-level there will be the broader social contexts, such as norms, values or economic status. These levels constitute separate systems that are dynamic and are independent, but they influence each other. While the children and families interact with these systems, a number of barriers and facilitating factors come together, according to the supporters of these ecological approach they can be considered as indicators of child well-being as well (Ben- Arie 2010).

One of the traditional approaches to child well-being examined the question of the future of the children in terms of their education and therefore, primarily they focused on their future employment opportunities. Although there is foundation for the idea either that children can be examine as "future adults" and develop indicators accordingly, this approach often fails to acknowledge that childhood is a separate sociological characteristics period of human life. That is why the approach the "new" sociology of children is said to focus on the current (experienced during childhood) situation. In the field of child well-being and measurement of children's living conditions there has been significant progress in the recent years, this is especially true for the countries of the European Union. Child poverty is one of the most commonly used term to be fighting in the social science and policy regulations, and child poverty has been included among the EU community objectives (Bradshaw et al.

2007). However, while a number of Member State is continuously monitoring child welfare and children's rights in this context, it is difficult, practically impossible to find measurement tools that are able to present in an accepted way by both researchers and policy-makers. This is especially true for regional comparisons, differences can also be observed between European countries in the methodology, in some countries we cannot find this kind of research results at all.

In most of the cases, the well-known Laeken indicators may represent the starting point in such studies. These index numbers were determined by the Commission of the European Union at its meeting in 2001, in Laeken. Their focus is on the unification of the measurement of income poverty and exclusion and the introduction of a common indicators that can measure the progress in the fight against poverty and social exclusion, achieved by the Member States. The data are mainly obtained from the EU-SILC (Statistics on Income and Living Conditions), the indicators form the basis of the examination of the relative income of poverty indicators. The measurement is based on the median income per consumption unit concept occurs during the use of the indicators those are considered poor in the international comparisons, who have an income less than 60% of the median. The indicators has actually three levels, the first two levels of the indicators are the same at the international level, the third level, however, the so-called national indicators made up in order to present the national characteristics. The researchers use a total of 18 (primary and secondary) common Laeken indicators; see more details in the Statistical Review (Statisztikai Szemle) of 2008. In their report prepare during the Luxembourg EU Presidency, Tony Atkinson (Atkinson et al. 2005) and his colleagues have suggested that the situation of children should have special emphasis on community policies and research on poverty, but on the advice of the head of Eurostat only one indicator relating to children has been included in the Laeken indicators. Experts on child poverty, of course, did not agreed on this low weight of the children in relation to measuring poverty The problem emerged especially after the 2004 and 2007 enlargement rounds, because some of the new Member States are not sufficiently serious on the examination of the situation of children, as the EU Directives also tend to aim the overall assessment of poverty.

Looking out beyond the borders of the European Union, of course, the United States also has its own traditions of such research. The 1970s brought the first measurements of children's health, which focused on the development of children at and the moral development (Hur and

Testerman 2010), these research questions will definitely have necessitated the development of a methodological background as well. Not surprisingly they failed to reach full agreement over the past decades, not in definitions, the agreement might only have to measure quality of life (or wealth) that can be used with descriptive (objective) and evaluative (subjective) methods and their appropriate combination may be the most appropriate indicator. The development of appropriate indicators in the United States has a significant literature, to highlight only a few examples we should include the Foundation for Child Development (FCD) method, which collects data from seven major areas and created the so called FCD-Land Index using a total of 28 so-called indicators. (Land et al. 2001) . The method of the Annie E. Casey Foundation based on the use of 10 indicators, which in their case are not assigned into main areas. By combining the 10 indicators the so called Kids Count Index was set up (The Annie E. Casey Foundation, 2010). For the general public and decision-makers the aggregated indicators, which contain only one number are much more meaningful than the indexes, which present a number of details, however the creation of such a combined index is much more challenge for professionals, it is much more likely to make an error and there is a chance that the merge of various indicators just cover the essential information.

### **Regional differences in Hungary**

One key finding of the literature concerning the regional processes taking place in Hungary is that our country is showing complex and intensely territorial disparities again after 1990 (Oláh-Pakurár 2011).

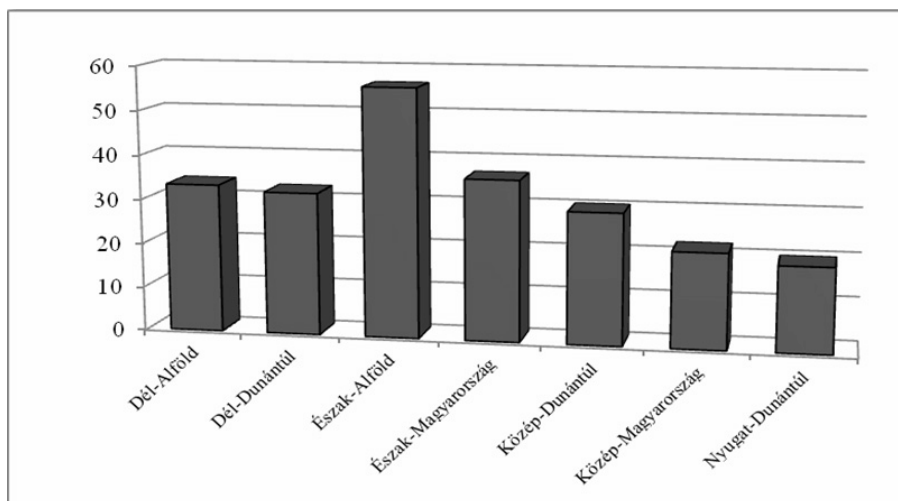


From the different forms of this process we may highlight the issue of the various the central and peripheral regions, as well as the so-called east-west slope, but perhaps the most spectacular form, experienced by all is the difference between the capital and rural areas (Pénzes 2010). Economic downturn in the years following the democratic transition are not equally affected the regions of Hungary, the decline in industrial production, a spectacular increase in the number of unemployed was particularly noticeable in the peripheral regions.

The regional disparities were dominated by the market processes in the nineties, which typically resulted in an increase in regional disparities of development. The regional disparities are clearly linked to the economic processes and the social processes of pre-existing inequalities fundamentally altered. The regional dimension is coming to the fore is mainly due to the fact that it has become apparent: defining in the 21st century the geographical location of those economic activities, which may cause long-term competitive advantages. The regional units will succeed if their economy is open, the per capita income is persistently high and growing steadily, the employment rate is high, that is, a large segments of the population benefits from the income, the levels of well-being is high (Rófi 2006). In connection with the existence of regional disparities there is complete agreement among experts of the subject, however, they are divided over the question of how this process can be evaluated. György Enyedi's opinion can be highlighted, according to whom in the second half of the 1990s some of the areas started to level, while it can also be recognized that there are areas that seem inevitably fall behind (Enyedi, 2004). Tibor Kovács rather emphasizes that in regions, where the change was successful, the faster economic growth rather contributed to the growth of the inequalities (Kovács 2002).

In the recent decades, another keyword was "human factor", which is playing a more important role, and any other factors, which have some connection with this, are appreciated. As an illustration we can bring the issue of quality of life as classic examples, as it is basically determined - of course, beside other factors, such as the education - the state of human resources in a region. The birth of the knowledge-based economy on the one hand was associated with the appreciation of the role of knowledge in the interpretation of economic growth, while as a result of the processes of globalization, including in particular the rapid development of Internet technologies, it become easy to bridge the geographical distances.

***Figure 1. The proportion of family support service users in the regions in 2011 (per cent of the population 0-13 years)***



*Source: Own compilation based on KSH data*

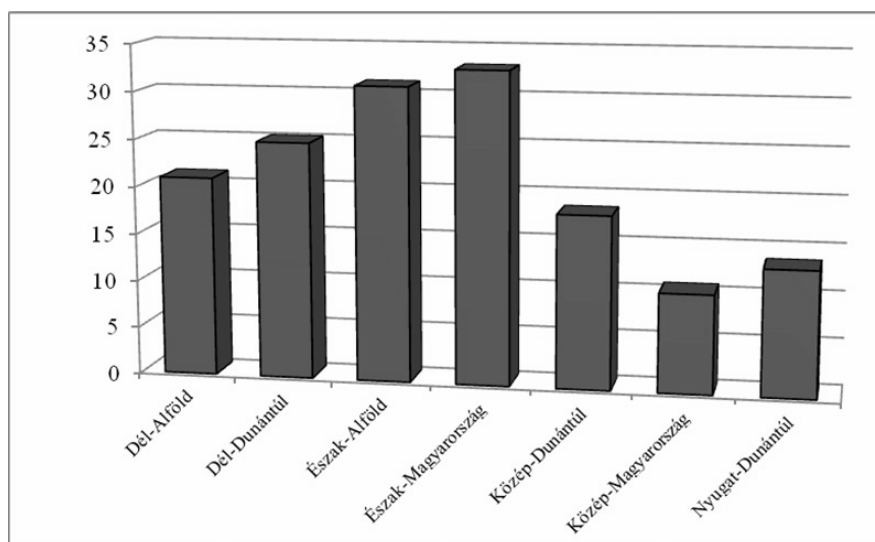
In Hungary development differences between the capital and the country has been the determining factor for centuries, which was partly justified by the historical role of Budapest. Economic transformation of the city was mainly controlled by the development of business and trade, which is fundamentally associated with organizational transformation and employment structure. Its relations are mostly connected to the economic centres of the world and the direct management dependency appreciably weakened, which tied the rural economy to the capital in the previous decades. The Central Hungarian region has a significant predominance the sectors of modern and high added-value sectors such as business services, research and development, tourism and the country's economic performance (GDP/capita), and it has - as in the present study's results also prove - effects usually not only on the well-being of those, who live there, but quite spectacularly on the situation of children as well. By examining economic development, household income and unemployment a characteristic east-west division can be observed in the country. Especially the successful restructuring and renewal of Western and Central Transdanubia can be contrasted to the prolonged stabilization of Northern and Eastern Hungary.



## Some indicators of the child welfare system in the Hungarian regions

The developmental differences mentioned above between the capital and the countryside, as well as the eastern and western regions can be very well observed by examining some selected statistical indicators. Right by examining Figure 1 we can experience the validity of the above claims, since the proportion of family support service users in West Transdanubia and Central Hungary region is the lowest and the highest in the two regions, which are the worst according to most economic and social indicators, namely Northern Hungary and the Northern Great Plain.

**Figure 1. The rate of minor children taken into protection by region in 2011 (per thousand of the population 0-13 years)**

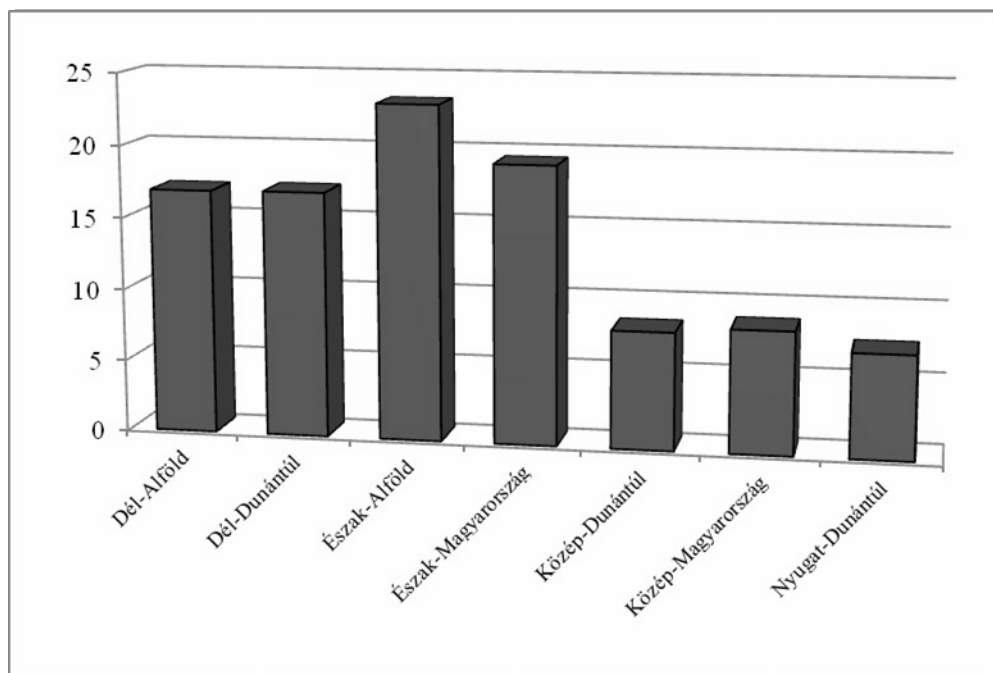


Source: Own compilation based on KSH data

We must consider, however, that the local children's social situation does not only depend on the development level of the specific and the social situation of the children there, but it also depends on other factors such as spatial sophistication of services and availability of the system, or even the fact what kind of settlement structure has the region or what is the proportion of the villages and towns, where they can find the family support agencies.

Therefore, we examined two other indicators as well, which may show even better the quality of life of children living in the area's, as they are less sensitive to the effects of subjective factors.

**Figure 3. The proportion of young children at risk by region in 2011 (per cent of the population 0-13 years)**

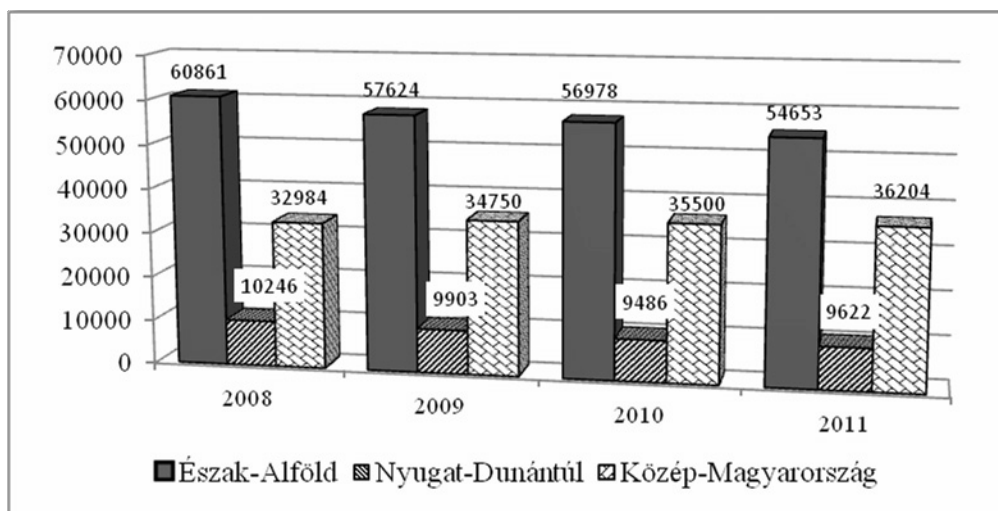


*Source: Own compilation based on KSH data*

Figures 2 and 3 show the proportion of minor children taken into protection and the proportion of young children at risk by region in the population between 0 and 13 years for sake of comparability. Both figures tinge, but also fully confirm the situation illustrated by Figure 1, in particular for vulnerable children it is clearly visible that the three regions in the best position are Western Transdanubia, Central Transdanubia and Central Hungary. It can be seen that there is a sharp line between the situation of children in the country. At the Eastern and South-Western parts of the country the proportion of children at risk is over 15 %, while the value is well below 10 % for the "lucky" regions. While in the first part of the study we have tried to present that today most of the experts in this field agree that GDP alone does not show well in child well-being in a particular area, after examining our own our data, we can find that all indicators of the regions with the highest

GDP are better. Of course, this does not mean that the child's welfare depends solely on Gross Domestic Product, but the relationship is definitely notable.

**Figure 4. The number of minor children at risk between 2008 and 2011**



*Source: Own compilation based on KSH data*

Another important field of research is the change of regional disparities to verify if the inequality does increase or decrease. Therefore we summarized in Figure 4 the number of minor children at risk between in three regions between 2008 and 2011. We included in the study the regions in the best position (Western Transdanubia and Central Hungary) in addition to the region that shows the worst indicators from all aspects – the Northern Great Plain. Of course far-reaching conclusions cannot be drawn from the data from four years, but it is quite clear that the regional differences appear to have decreased in the recent years, even if not spectacularly. There is definitely a positive development that the number of children at risk in the Northern Great Plain fell several thousand but it is not as good news that the regional equalization is achieved partly because this indicator raised (Central Hungary) or remained virtually stagnant (Western Transdanubia).

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